

AN
EXPOSITION
UPON THE
CANTICLES,

(22)

OR,
SOLOMONS *Song of Songs.*

Written by an unworthy Witness of the Truth of the
most high God, JOHN BRAYNE.

1^a in Cant. Cant. Hom. 1. Quatuor mihi in his videor invenisse
personas, virum & sponsam, cum sponsa adolescentulas, cum spon-
so sodalium greges.

Ibid. Audi Canticum Canticorum, & festina intelligere illud,
& cum sponsa dicere ea quæ sponsa dicit, ut audias quæ audivit
sponsa; si autem non potueris dicere cum sponsa quæ dixit, ut audi-
as ea quæ dicta sunt sponsæ, festina vel cum sponsi sodalibus fieri;
porro si & illis inferiores, esto cum adolescentulis quæ in sponsæ
deliciis commorantur.

1^a Intelligatur sponsus utpote vir, non semper in domo, neque
semper ad domum sponsæ intra domum posita, sed exeat frequenter,
& illa eum quasi amore ejus sollicita requirat absentem, ut ipse in-
terdum redeat ad illam.

LONDON,
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To my ever honored dear and faithfull
friend,  JOHN SADLER, Esquire.

Sir,

IT hath been the way of the most gracious God in the Gospel, to make precious the memory of his Saints (as in the woman that poured the box of Balm upon his head *Mar. 14.9.*) by which they are said to die wel reported of, *Heb. 11. 2.* God speaking well of them, *Paul* did the like by *Onesiphorus*, *2 Tim. 1. 16. 18.* to which may be added the Church Book, called the Book of Life, or of the living believing souls, to which *David* alludes, *Psal. 87. 6.* by which their memory was continued among the blessed when dead. Sir these waies cease, yet the Doctrine contained therein remains, which is a thankfull acknowledgement of the favors we have received from God, by such God raised up to do us good in this world, of which as *Paul* said, *2 Timoth. 1. 18.* in how many things you have ministered unto me, (not *Timoth.*) but God knoweth very well, the Lord be mercifull to you, and to your house, and so sanctifie this unworthy Treatise, and brief Exposition to your soul, that the sense of Christ, the savour of the Divine Life, and the grace of God may be stirred up in you, and increased thereby to eternall life, which instead of Silver and Gold I presume to present you with, and remain,

Yours alway to observe you, and
seek God for you:

John Brayne.

This Book of the Canticles is a Prophecy of the state of the Church, as under Christ; and the rule of the world, as under Moyses, to be restored according to the pattern of the Iudiciall or Morall Law, and the pattern of the Gospell.

1. He begins his first Chapter with the call of the Gentiles, occasioned by his marriage with the Egyptian Queen, a type of the call of the Gentiles, and their marriage to Christ.

2. It appears that in this book Solomons eye was altogether on the Gospell estate, and not the time before, as Mr. Brightman hath expounded, and applied much of the same.

3. In that of the Jews estate, if in any part he would have spoken of the Mosaicall rule, but he only passeth it over with the Winter is past, Cap. 2. Ver. 11, and then begins with the Voice of Christ, the Baptist, the Turtle, Christ himself, the flowers, the Apostles, the pruning of the Vine, the call of men from the Jewish old state in Johns baptism, and the Apostles gathering believers into the Church out of the world, **וְזֶרַח** which is translated the singing of Birds, but contrary to the scope of the Prophecy, which Gal. 4. is admirably illustrated in the Allegory of Hagar and Isaels abode in Abrahams house a while, that is, untill the time of the new Covenant, when the Vine is cut, and they cast out of doors, so that this Song may be called the Song of Songs, as the Gospell is the Wine of Wines, the Wisdome that excells all Wisdome, so this being of the Gospell estate of the Church, it excelled his Songs of the Law estate, or those that commended his wisdome and knowledge in the discovery of the Nature of the Plants and trees, friend the things done lately, with those now doing, and what else are to be done, are so set forth herein, as in none of the Prophecies else where they are not to be found; let not my brevity used herein be offensive, because I am necessitated thereunto diversly, time may enlarge me and it, and gain me opportunity to present unto thy view the other Key of Prophecy and Councell, which I have long intended by an Exposition on the Revelations, then which two Scriptures, I know none for History, Mystery, Prophecy, and all other fullnesse of variety to exceed, by understanding whereof thou mayest be abundantly made rich in knowledge, and wise to understand the Salvation, Purposes and Councell of God, whereunto thou shalt do well to give heed, as to a light shining in a dark place, that thou be not comprehended by the new darknesse, nor deceived in thy hopes and happiness, which thou shalt do well to beware that thou mayest be saved from the now immediate burnings of the man of sin, and that thou mayest stand before the Son of Man, who shortly will appear on the Clouds of the Truth, in the glory of the Gospell, which is all and only that is sought for at thy hands, by the Author hercof.



Who is an unworthy witness of this, and the
other truth of the most high Gods,

JOHN BRAYNE.



AN EXPOSITION UPON THE CANTICLES.

CAP. I.

IT hath been the way of the Spirit, to shadow out under severall Metaphors one and the same thing, to illustrate and set forth his mind the more clear thereby, as in the Revelations, and the Histories of the life of Christ, many Parables diversly set forth the same Kingdome, and visions the same truth.

In this Book ye have the rise, the fall, and restoration of the Gospell Church, as set up among both Jews and Gentiles, most excellently predicted and shadowed out unto you.

1. The Prophet begins with the Gentile Church, Ver. 1. *Kisse me, &c.* Psalm 2. Ver. 12. *Servants were bound to their Master by a Kisse*, in which the begins to shew her love to her Lord, in desiring love and sign of favour from him, which is spiritually in Gods speaking, love to her, and lovely of her; as after he calls her his Love, Dove and perfect one: as men shew an inward love, by an outward complement of a kisse, so God loves inwardly those whom he speaks well of, and unto, it being the first of her acquaintance with sight of God.

2. The reason why she demands this favour is, because therein she apprehended an excellency above other things, for saies she, thy loves are better then wine, wine is good, but the Church discernes an excellency in the loves of God, it's beyond all compare, which shews that Christ wins the soul to himself, by the inward excellency that appears to the creature to be in him. Ver. 3 *Because of the favour of thy good Oynments.* Here by Oynments is meant the gifts of God, the human nature of Christ was indowed withall, who was anoynted with the Oyl of Gladnesse above his fellows.

2. These did breath forth a sweet favour from Christ, as from a Rose with which the Church is greatly delighted to smell unto for refreshment.

3. The Excellency of Christ preached and revealed like precious balm powred out, perfumed the persons hearts that heard it, as with divine odors.

4. Therefore because of the smell and savour of his Name and Gifts, the Virgins, that is, such as are not yet united to Christ in the Gospell way of marriage, both love and desire him, as a husband to be enjoyed by them. The Catechumen
Ver. 4. *Draw me, we will run after thee.*

1. In the words she finds in her self a backwardnesse, a slownesse toward Christ, as the Lord reproved the Disciples for being slow of heart to believe, so the Spirit manifests hers to her self, within her, and reproves her.

2. That it is the work of Christ to draw her violently to himself, from all, and against all difficulties and allurements of the world by his heavenly call.

3. This was not in some, but the whole Church.

4. Christ easily frees from delays the delaying souls, and makes them find their feet to run after him, who by their delays seem to fail them.

The King brought me into his Chambers.

1. Christs word is now of command with her, who is now made subject to him, and admitted by him into the house of God.

2. He brings her into his Chambers, which are the distinct administrations of the Gospell, under which before she never was, distinct from that. *Cap. 8. ver. 2.*

3. On this say the Infants, we will be glad in thee, not in our selves, or any thing else besides thee.

4. We say the young men will rejoyce, having an addition of joy in this second administration added unto us, of what we had when in the first.

5. We Fathers will remember thy love to us before and after calling, when Infants, and when in their youth, which thought on and remembered, is better then wine, as naturall men solace their souls with wine, so do we with the thoughts of that love that is in thee to us, and hath been shewed us.

The righteous, that is, all Believers love thee from the Child to the Man, grown up in thee.

Ver. 5. *I am black, but comely, O Daughters of Jerusalem.*

1. By Jerusalem is meant the Gospell Church, and not the state of the Jews before Christ, as Brightman.

2. Nor is it meant the Jews Church under that state, but the Gentiles, who thus speaks of her self to the Jews.

3. She not only speaks to Jerusalem the Mother, but the Daughter Churches of the Jews, which the first state of the Jews Church did not produce, the Church of that Nation then being one Church only at Jerusalem, untill others after were constituted.

4. She was black in her self, that is, in her own corruptions, but pure in Jesus Christ.

5. In her self as the Tents of Kedar, or darknesse, in Christ as the Curtains of Solomon, in which Solomons glory was described or set forth, as Christs is in the Justification of sinners, with which, as with a Vail he hid the sins of the Elect from the sight of God.

Ver. 6. *Look not on me because I am black for the Sun hath shined on me.*

1. The Jews at the conversion of the Gentiles questioned Peter for baptizing them, others forbid the Apostles to teach to the Gentiles, *Acts 11. 3* *1 Thes. 2. 16.*

2. She warns the Jews not to judge her, because long in sin and darknesse,

to be uncapable of grace and favour from Christ, now under the Gospel State.

The Sun, that is, Christ had now looked in mercy on her, and had passed by the blacknesse in her, therefore they much more ought so to do, others understand the Sun here set down as the cause of her blacknesse.

1. The children of my mother, *Paul* and *Barnabas* the Apostles, and the children of the Church of Jerusalem, made the Gentile Church-keeper of the Vineyards, the Jews Church being broken off.

2. They were angry with Galatian Churches with burning zeal, and moved against the Corinthians for Apostacy and corruption. *Gal. 3. 1. 1 Cor. 4. 21.*

3. They made her keeper of the Vineyards, when they left the Jews, and turned to the Gentiles, committing Law, Estate, and Gospel to the Gentiles.

4. She kept not her own Vineyard, but became Apostate after the way of Antichrist, in which was the fall of the Church about four hundred years, the new Covenant, which was that of the Church, was her now Vineyard.

Ver. 7. Make me know, O thou whom my soul loveth, where thou feedest.

1. Now it was not known where Christ was taught, or had call'd men to teach, if any had known, it had been the Church who knows not, but is to seek.

2. She desires to know of Christ, and be directed by him where the truth was indeed taught, there was to be so much and so much glossing error taught, and cryed up for truth among men in this time.

3. Where thou makest them lie down, giving rest to the Church in the scorching time of Antichristian persecution, Tyranny, and delusion, she being in want of satisfactory knowledge of her Lord and his mind.

4. The reasons.

1. There are at this time many Flocks besides Christs.

2. Who are the flocks of Christs companions, such as use Christs Name, Authority, and truth as the their own.

3. And make the flocks theirs, and not Christ; *Lutherans*, and *Calvinists*, *Brownists*, *Socinians*, *Papists*, *Pelagians*, *Arians*, *Independents*, *Anabaptists*, *Presbyters*.

4. Without Christ shews her, yea makes her know where he now feeds, she is in danger to turn from Christ to any of these, of which Christ *Matthew 24. 24.* hath admonished us, that we be not turned to lies.

Ver. 8. Contains Christ Resp. or directions to this dubious case and Question.

1. *If thou know not O thou fairest among women*, notes to us, that the souls that do not know where Christ feeds, and desire to know, are the true Believers of this time, and shews a mighty darknesse and losse of truth among them.

2. *Go forth by the footsteps of the Flock*: Mark, not of the Flocks of Christs companions, but the true Church Primitive, as of one.

3. The Flock was past away, but left it's steps in the way, that is, it's practise for us to walk by in the Word.

4. Feed thy Kids by the tents of the Shepheard, or Apostles, under Evangelists, Pastors, Teachers, the Tents set up by the Apostles, which untill the Church restoration, the Saints were to be fed by, not in these Tents.

Ver.

(4)

Ver. 9. To the Troops in the Chariots of Pharaoh have I likened thee, my Beloved.

1. The Saints as yet are in captivity under Antichristian power and authority.

2. They are in his Chariots, by which he warres, and in which he is carried to war; upheld, and defended.

3. By Troops, they are fixed to him, and as horses fiercely and fearlessly they carry on and serve that power, against the enemies thereof.

Ver. 10. On the cheeks of these horses are rows of stones, as it were set in their bridles, to shew the esteem that the Pharaonick power should set on these horses above others, having a gold chain, or a sweet obedience in them; to the then Magistracy for conscience, as the horses of Zeba and Zalmuna, Judges 8. 26.

Whom the Magistrate then found to be of most excellent and necessary use, for their then preservation; God miraculously by them, and for them, sending salvation to those they serve, as that other thundering Legion, that sometimes served the Roman Emperor in his wars, who gained by prayer, rain in their necessity; and saved their whole Army from perishing.

Ver. 11. We will make thee, that is, I Christ and the Magistracy set out by the then Pharaoh, we will make thee Borders of Gold, some externall dignity is here promised to the Church to be conferred on her, in which Christ as well as Pharaoh will have a hand in the accomplishment thereof.

But I rather read the words Tryers of Gold, with Pastors of Silver, that is, I Christ will inable some with judgement to try the truth, as Goldsmiths gold and silver, and the Magistrate shall accordingly appoint them thereunto, after which the true Ministry in the Pastors of Silver shall be restored, *Amos 1. 1.* The word for Studs is read Shepherds, or Pastors of Tekoah, alluding to that *Malach. Cap. 3. Ver. 3.* which work is again to be done in this Age of ours, *Rev. 20. 4.*

Ver. 12. While the King was in his Crown, vid. cap. 3. ult.
By the King, is meant Jesus Christ in his Crown, & signifies that ~~the~~ the Saints like troops were in Pharaoh's Chariots, until Christ upon the discovery of the truth comes to be made King, and the Kingdom ~~be~~ be the Lords, *Rev. 6. 1.*

Spiknard gave a good smell, that is, the Church became precious to be esteemed among the sons of men, and her estate to be accounted of as honorable, and her actions before condemned to be now praised, and had in honour of such as were round about her.

Ver. 13. My beloved is to me as a little box of Myrrhe, Vid. Brightman, or bag to put Myrrhe, shewing, that all sweetnesse and perfumes were placed and laid up of God in Christ, as in their place.

I will place it between my breasts, it being the place whence the favour of Christ most sweetly riseth to the Saint, that being a place where women place such things as they affect, and the place of her husband, that so the favour of Christ may be ministered to all that suck of her breasts thereby. Myrrhe was that which was part of the perfume offered up to God, and signified that in *hoc locuto*, in this little repository the divine nature of God came to dwell and to inhabit in, and in it, with us, when found in our nature.

Ver.

Verse 14. *לֹא יָדַעְתִּי מִשְׁכָּבִי* *Coebatus fui redemptoria* I was deprived of the Reedmer, that is, whilst I was under Anti-christs bondage I was denyed the knowledge of Christ. But My Beloved came unto me in the vineyards of Engedi, that is, in the dispensations of the Law and Gospel, being the Vineyards of the chief Princes: So in Scripture sometime the Law estate is set out by a Vineyard, and sometime the Gospel; but here both; when both again are restored to the Church, as at first among the Saints and sons of men.

Verse 15. Christ, Behold thou art fair my Beloved, behold thou art fair, thine eyes are Doves. Now that the Church, ad both Vineyards, nor one onely, Christ is delighted in her beauty, and shewes she is approved in his sight very highly: And above all commends the simplicity of her eyes, who were onely delighted with, and carryed after the truth, in all things worshipping the true God in Spirit and truth: She was fair in Christ by Justification, and in her self Sanctified.

Verse 16. Church, Behold thou art fair my Beloved, our bed is green. As Christ beheld the Churches Beauty, so the Church beholds Christs; and seeks to find full content in him, and shews she was contented in him. 2. She found sweetness and pleasure in contemplating the Beauty and comeliness of her Lord, who was all in all to her eyes and desires. 3. She saith, Our bed is green; or rather according to the Metaphorical interpretation of the word, it is new; that is, of the new estate of the Gospel; or new, shee having not yet brought forth any other Churches or Daughters to Christ: A Bed, signifying the way of worship the Church had by Christ to worship God in.

Verse 17. The Beams of our house, that is, the visible Church are Cedars, men of great account, such need the Beams to be, and full of strength, and their Basiens are of Fir. Men streight and upright, of green and flourishing life.

Cap. 2. 1. I am the Rose of the Sharon, and Lilly of the Valleyes. The Church was as a Rose growing in a desolate field: Sharon was a field near Lebanon, and desolate. And the Lilly of the Valleyes. Mans estate is as a Valley, among whom here is none desireable but this Lilly, in whom the world favoured sweetness, and Saints saw a beauty and loveliness.

Verse 2. Christ, As the Lilly among the thorns, so is my love among the daughters.

1. By daughters I understand false Churches, the Daughters of Babel.
2. The true shall be among the false.
3. The false Churches are Thorns, the effects of the fall of man Naturally, and the Church Mystically. Gal. 4. 29.
4. The true Church grows as a Lilly among them, far exceeding and no way to be compared with them: which will appear after the Churches Restoration most glorious.

Verse 3. Church, As the Apple-tree among the Trees of the Forrest, so is my Beloved among the sons.

1. Christ in taking our nature, is among the sons.
2. But more Excellent then they; they were fruitless, he fruitful to man.
3. The sons here were false Christs or Teachers joynd to the Daughters, or false Churches; also by the Trees may be meant other Kings of Nations, which are the sons of a people, and brought out by them.

1. *I desired greatly to be in his shadow*: The shadow of Kings was their protection from violence of men; Christ's is from the violence of sinne, Satan, Death, Hell; and the Wrath of God, and curse of Law.

2. I fate down as desiring no other but this, and found Rest, and Peace, and safety therein, which I could not find no where but here, *Mat. 11. v. 28*

3. His fruit was sweet to my tast, she would not be defended by, but fed of Christ also, in which the Lord communicates himself in sweetness to her, with as much delight as she received it from him.

4. The fruits of Christ's Death, Suffering, and Resurrection being very sweet and saving, as the *Tree of Life*, *Rev. 22. 2*. Christ giving the favour thereof in the sweetness of Gods Divine love and mercy to her thereby.

verse 4. He brought me into the house of Wine

1. That is the society of men in Christ, where the Lords Supper was to be administered, at which the whole Church met, partly celebrated by Wine, in which the Churches estate was fully constituted *1 Cor. 11. 20*.

2. Called the *House of Wine*, because the wine of Gospel joy and peace is there to that society, most Divinely published and applied.

3. *Love was his Banner over me*.

1. The Banner signifies Christ held out in the Gospel.

2. This Banner was his love.

3. This love as A Banner conserved her, and was spread over her, wrapping her as it were up therein, as in a garment of love.

*Verse 5. The Church being in this flourishing estate, once again declines: but it is after a long time of prosperity; predicted Rev. 20. 7. Satan is again let loose, verse 8. He again by false Doctrine deceives the world, few are freed from his delusions, when there will again open and secret Anti-christian enemies arise, and bring a very great persecution of the Saints, but not so overcome them as before; &c. 5. the Anti-christian Ministry said to be dead at the binding of Satan, or said again to live after the 1000 years, and the Devil got his liberty, when the Church cryeth stay, or support me with Flaggons or Vessels, in which the Wine or Gospel-grace was laid up in; which shewes she was much burthened and oppressed, and cries for support and help from the World, in which it seems she had few left to comfort her. *Comfort me with Apples*. Christ is compared to the Apple tree, and the works of Christ for the Church in his Mediatourship are those Apples with which she would be comforted: *I am sick* (saith she) *of love*: That is, she loved Christ dearly, but the Priests were false to her, and would not satisfie her, they kept both *Flaggons and Apples* from her also, leaving her to her fainting estate.*

Verse 6. Christ supplieth their lack, and he puts one hand under her head that hangs down: and is very heavy, and the other embrace h her, that is, holds her up that she sink or faint not, which ends in sleeps and drowsiness.

Verse 7. Are the words of Christ, as ארמה in the Femenine, clears sufficiently again, he speaks them to the Daughters of Jerusalem. that they wake not his loves that is, the Gentiles Church, until she be made willing thereunto.

Now in this verse Christ concludes the first period of the Gentiles Church, having in it its rise, its fall, its restauration and decay after that again.

That

That in this Part is meant undeniably the Gentile Church.

1. She had never received a kiss from Christ; that is, Christ never owned her as yet.

2. She is shadowed out by *Pharaoh's* daughter a Gentile.

3. She is made keeper of the Vinyards, the Jews being broken off.

4. She keeps not her own Vinyard, but turns Antichristian.

5. The Saints are employed in *Pharaoh's* Char iots or Wars, in Reformation.

6. The fellowship intimated in the bed, *Cap. 1. verse 16.* which she had with Christ now, was new, and of no long continuance, Before the Gospel estate she being without God and Christ in the world. *Eph. 2. 12.*

7. These things are so spoken of the Gentiles, that they cannot be rightly applied to the Jews Church or State.

The Jewish Church begins Cap. 2. Verse 8.

1. *The Voice of my Beloved* The Baptist was that Voice in the Wilderness that prepared the way of Christ, or gave notice of his coming.

2. *John* he came leaping upon the Mountains, as it were to bear them into a Plain. This coming sets out the end of his Ministry, and what he was to do upon the Hills also, *Luke 3. 5.*

Verse 9. My Beloved; that is, Christ is like the Roe, or rather the Church apprehends in Christ the likeness of glory, or appearance of glory in his Divine Nature; and says my Beloved is to be assimilated to glory (or the yong of Rams) in his Humane Nature, being the Lamb slain from the beginning of the World: Behold, he standeth behind our Wall; the Humane Nature was as a Wall behind which Christ stood; being among the Jews, his Humanity, and the meanness of his Estate, was as a Wall which hindered them from the sight of him; (it may be applied to the Ceremonial Law) he looketh through the Windows; that is, the Divine Nature did manifest it self through those out-lets, as by the Windows of the Humane Nature, whereat he gives out the knowledge of his God-head (as by the hand) when he did any wonders, God came to manifest himself to those that saw them; so when he taught, he manifested himself by that Teaching to men: God as it were looking out at the Windows in his forgiving sins, &c. Thus *Paul* to *Timothy*, *God was seen of men*; shewing himself through the Lettices, by the many ways God had to discover himself by Christ's Humane Nature to man: *1 Tim. 3. 16. manifested in Flesh.*

Verse 10. The Church speaks of Christ as her Love; he answers her love, and speaks in love to her again; it was both answer and speech also to the Churches he now teacheth, and the Church knows his voice from any other: He saith to hers *Arise*, that is, from thy earthly estate to a heavenly; from a servant to a Queen; from beggarly Rudiments, to Royal Ornaments. Again he calls her to *come away*; the first shews how hardly the Jews were brought from their Ceremonies; or that they were first brought in part from that way of worship by Christ, and then fully afterward by his Apostles. The words in the Original signifie *come from thy self*; first as natural, and secondly, as a member of the Jews Church; here Prophetically is hinted at Christ calling, the Apostles call, the seventy's call at several seasons.

Verse 11. He useth reasons to persuade her herunto; that she may not doubt to *Arise* and come away upon his call; which shews men should not do any more than they have warrant for in the Word from God to do, but sit still until they have his Word to walk by, as *Mat. 14. 28. Peter* did.

1. The winter is past, a time that is bad to travel in for a woman; in which the Lord compares the law estate to winter, the Gospel to summer; in the winter the days are short, and nights long; the Sun shaddowed, not shining with so strong a heat, all things dead and cold; so were the Ceremonies and Service of that time if compared with the state of the Gospel.

2. The Reigne or Ministry is now changed from Law to Gospel. *Heb. 7. 12.*

3. It is now come to me; I am now thy Priest and no more Aaron. *Ex. 26. 28.*

Verse 12. The flowers appear on earth; who are the Apostles, the first fruits; and *the voyce of the Turtle,* which is Christ preaching and preached Evangelically in our land: which is applyed in especial to the land of *Judea*, in which the Lord onely taught himself, and was first taught by such others as he sent forth. The time of singing of birds is come; the seventy read it *quod in multis in Saxa*, and indeed upon I rather read according to the mystic, the time *amputationis arboris*, of the cutting tree or vine, then singing of Birds; because then unbelievers were cut off from believers; then *Ismael* was cast out of the house, and not suffered to inherite with *Isaac*, *Gal. 4.* from *verse 21.* to *31.* before which the Gospel was not clearly and fully to be applyed, until believers were by themselves separated from the world into Societies or Churches.

Verse 13. The Fig tree, that is, the Jewish first Church appeared in the world, and began with the beginning of the summer; *Math. 24. 32.* whose fruit quickly falls. The Vine, which is the Gentile Church, had sent forth their Grapes; and therewith a favor; as the Church of *Rome*, whose praise was spread far abroad; and that of *Macedonia*. Again, he calls his Spouse to come away; shewing that the Jews did retain many ceremonies after they were a Church which Christ would not have them do, and shews Christ would not allow of any.

Verse 14. My Doves, that is the Church, now the Spouse of Christ, *Then art in the Castles of the Rock;* that is the Saints were in their several Societies, under their threefold Ministry, as in their Castles, or strengths of safety, which is significantly called *the holes of the Rock* (Christ) they being insulated by him. They are called *the hid places*, because none but the Saints come there. And then *hid places of her measure*, every one being measured by his state in Christ, that cometh into any of those holes; *Eph. 4. 16.* Antichrists Church is the strong hold of the false Religion, as this is of the true, *Rev. 18. 2.*

Let me see thy countenance, or make me behold thy appearance, make me hear thy voice; in which he stirs up the Church to prayer, and to an apprehension of the happy estate she was in, though afflicted, and miserable in appearance to the world, though dark, shaddowy, and corrupt in her own eyes; yet in this there appears a desirableness in the one, and a sweetness in the other, through the variety of gifts she had bestowed upon her, and vertues that were in her.

Verse 15. Take us the Foxes, which are false Teachers, who crept in wilyly into the Churches society to spy out their liberty; among which some are more wily then others, but all are to be taken, and the words are

1. As it were spoken of Christ and the Church, to the Ministry, to whom the rule of the Church and its oversight was committed, *Acts 20. 28.*

2. The Vines are Gospel Churches only, the National Church Rule of *Moses* being fallen.

3. These

3. These Foxes did destroy them, as in *Gulatia, Colasse, Corinth.*

4. Our Vines, that is, Churches have tender grapes, that is Believers, weak in faith, Infants in knowledge, and easily deceived by seducers, *Gal. 1. 6. Eph. 4. 14. Gal. 2. 4. Acts 15. 1.* if things were thus in the times of the Apostles, how were they after?

Verse 16. My Beloved is mine, and I am his: that is, as a man bestows himself in marriage on the wife he marries, and the woman her self on the man; by covenant tying themselves each to other: So the Church had done to the Lord Jesus, and he to her; so that none else could say so but her self of Christ, nor would Christ say so of any but her.

2. It shews the Church was not yet whorish, but kept her faith to her Lord with much loyalty and love.

3. As a strange woman hath nothing to do with another womans husband, so hath no false Church to do with Christ the true church's spouse nor Christ with them.

4. *He feedeth among the Lillies;* the Lillies are the Saints or Believers, or rather, he feedeth in them; *Rev. 3. 20. I will come into him, and sup with him.*

Verse 17. Shews the Apostacy of the Jews Church and State they came unto in their first defection.

1. *A night comes on her,* she is again troubled with Jewish ceremonies, which yet she expects should be driven away by the glorious light should arise again unto her in the now restoration is to be.

2. Until when, she desires her love to appear himself as divine glory, in his glorious nature, and as the young of Rams, being *the Lamb of God that takes away the sins of the world.*

3. This she would have him, be *on the mountains of Bethel* that is, of division, which the Antichristian estate, that destroyed the way of the Gospel is eminently to be called, being Babel, and to be understood *Rev. 6. 14. and 16. 20.* whose mountains are removed and removing.

4. Though here the young of Rams be set down, to note the Humane nature, yet you know *Rev. 6. ult.* that the wrath of God that sate on the Throne, and the Lamb, was that tormented the Popish world which *set out the one, and set out the other;*

Cap. 3. Verse 1. By night on my bed I sought him.

1. This as before sets out the grand defection the Jews made, and darkness on her, while she was shut up in that estate.

2. Her state then was, that she was asleep, insensible of this desolation, and rested in her erroneous way, as on a bed; (called *her bed*) but none of Christ's.

3. In it she sought the Lord Jesus, whom her soul loved, *up* signifies her diligent seeking Christ in her erroneous way or time of night.

4. He was not in her bed to be found, yea she sought him again and again in her corrupt Judaizing way of worship, but found him not.

Verse 2. I will arise now from my quondam bed, I will go about the City; that is, she will examine Antichrist's way, having the visible shew of a Church left, but seeing the Idolatry and profanels of her in general, she will go into the streets, that

that is, the meeting places of the Romish church, where things were bought and sold, and in the broad waics of that city, which is the service of people that lead re or from Rome, though separated from her, she seeks the Lord in these, but finds him not; she loath her labour, and fails of her expectation.

Note. A Prophecy shewing that the Romish church would never be the means of the conversion of the Jews, because they saw not Christ in her.

2. They sought after the Lord above all things else, a time of their desiring Christ is coming.

Verse 3. The city here is Babel the Antichristian state; the watchmen, the Ministers who walk about that city to preserve it in safety; and find out such as would perturb the peace of it, and wrong the inhabitants; who quickly found the poor Jews wandering in the dark, being raised from her bed in the dead of the night of the Antichristian state.

Note. The Ministry of Antichrist are watchmen of the night, and the people all under them asleep and quiet; the Ministry would not suffer any to wake or trouble them at all out of that spirit uall slumber they were over-taken with, by the wine of fornication they drank out of Antichrists cup her false doctrine.

To whom I said (is not in the Hebrew) Saw ye him whom my soul loveth?

The Jew seems to enquire of the Ministry of Antichrist concerning Christ.

1. She found him not.

2. They in the dark knew him not.

3. Or had they, they would have slain him sooner than her, who walked in the dark with them; neither of them knowing where they went, they wanting Christ the light to shew them.

4. They give her no answer, and shew their ignorance of Christ, or were not willing to talk much of him, for fear of an Inquisition, and said nothing worth remembrance; or were dumb dogs and could not bark.

Verse 4. She passed from them: She saw no good to come from them, nor no furtherance in the matter she desired of them; and therefore leaves them for Antichristian as they were, and their city also. Sure the name of the city, the esteem of a church, drew the Jew to look for Christ in Babel, but was deceived; Sure where Christ is, that city suffers no night; as Babel doth and did do, as Rev. 21. 23 & 25.

5. It was but a little after that she had upon inquiry rejected the Antichristian worship and church, but she found him whom her soul loved.

3. She took hold of him: that is, in his truth, by believing on, and receiving of him for her Lord, John 1. 12.

4. She would not let him go when she had him: Some of her Rabbies would take him from her: The Greek *ἐκείνην αὐτὴν*, Antichrists Ministry it may be fall to disswading of her, or to persecuting her; or Christ to stir up her love the more, seems willing to leave her, as those Luke 24. 28, 29.

5. She brings him; that is, the restored Church of the Jews bring Christ into her mothers house; that is, into the first estate of the church set up by the Apostles, called Jerusalem from above, which shews the new Jerusalem to be, differs not from that that the Apostles set up in their days, in form, or ministry, or administrations.

6. Into the chamber of her that conceived me; by the chamber is here meant in particular, the ministry of the Teacher, in which the soul was baptized and made

made: member of the church, by the first minister God shall raise up to restore her.

Verse 5. Is an admonition to the Jews of a general Apostacy after the thousand year, as before to the Gentiles in their period, *Cap. 2. verse 7.*

That this second Part undeniably concern the State of the Jews Church, is very clear.

1. In that the voice of the Beloved began the church, or rather made way for it, going before Christ, being the Baptist, who onely taught among the Jew.

2. Christ the Turtle was only heard in Jewry.

3. The Vine of the Jews was only pruned, and was that into which the Gentiles were grafted in.

4. Christ he calls, and then sends out the Apostles and calls again, and then the seventy, and calls again, before the church constitution, which was not so done among the Gentiles.

5. The Foxes were indeed the envious Judaizing unfound Jews. *Gal. 2. 4.*

6. The Jews indeed have gone about the city, wandring all over the Roman Empire or Antichristian estate, in the night state thereof, as no Nation or People have in like kind bin disperfed, as they have bin from the beginning.

7. All these so are spoken of the Gospel estate, and of the Jew, that they cannot be spoken of the time before Christ, nor of the Gentile churches or Nations.

3. General part prophetically shews the restauration of the Kingdom under Christ, in the Iudicial rule and Gospel.

Cap. 3. Verse 6. *Who is this?* which shews the government of the Law should be a strange thing when it should appear, and so should the Gospel also.

2. It comes out of the wilderness, the Antichristian estate.

3. It arises as pillars of smoak, dark like vapors, as having nothing in it discerned to be substantial, but only a vanishing thing.

4. But perfumed, having a sweet savour of Myrthe and Frankincense; Gods wisdom and goodnes manifesting it self therein after a divine way.

5. With all the powders of the Merchant, that is, the practise of the Apostles and the people of God should appear together in it, as in the churches.

Note. She begins with the Law rule first, and shews that that is first to be restored in time and order.

Verse 7. *Behold his bed,* a bed in this Scripture is taken for a way of worship, which is either true or false.

2. *This bed* is that which was *Solomons*; which is, that Christ the true King should reign over men in the way of the Law government, when such as were under that Rule should worship God according to *Moses*, as under *Solomon* they did.

3. This being brought forth, threescore valiant men come to set it up, and to defend it against the opposition of the many enemies it shall have, and they are of *Israel*; that is, Men seeing God overcoming *Esau*.

4. They are called *נַחֲשִׁים* being like *Sampson*, or *David's Worthies*, in which

it appears, that but few will stand by in this work of the Reformation of the Law, especially of Magistrates and these are such as are full of vertue; others fall off and faint in the way of the work. Sixty are numbered to do the work.

5. They all hold Swords and will not let them go; must and will fight it out against the opposers of this glorious and heavenly work of God.

6. They are expert in War, men that are of approved Valour and tryed strength in Battel; that know when and how to use their weapons being a time of war.

7. Every one hath his Sword on his thigh; that is girt on for the Battel.

8. The reason is, because of the fears of the Night.

1. The Night here signifies the state of the world under Antichrist; it is the state of night and darkness, as the state of Christ is the state of the day and light.

2. In this Night-time arise many terrors and fears, through the treachery and perfidiousness of the men of the Anri-christian estate.

3. In all this it appears, that the Restauration of the worship and way of God Nationals is to be by Gods appointment restored by the Sword; as *Isaiah* out of *Egypt* was; when the Church estate is to be restored in the Spirit of meekness, to which this serves and makes way for.

4. During the Night estate, there is no safety nor security to be expected.

Verse 9. King Salomon. (Salomon speaks of another whilst he names himself) *he made himself (or for himself) a Throne.* What is a King without a Throne? Christ as yet is without the Throne, but now he is about to make one for himself; which Throne shall be of the *Wood of Lebanon*: That is, the rule of Christ shall be that in the world was in the time of the Temples estate; it is of the *Wood of Lebanon*; and not a new Law to rule by.

1. *The Pillars of it are silver:* The Law was divided into two Tables, which as Pillars hold up the Throne of Christ; for it is said, *The Throne is established by Justice*, and then said to be *silver*; because as Silver is to Gold, so is the Law to the Gospel.

2. **Supporters:* That is, those on which the Pillars stood were of Gold; it being founded on the Will, and upheld by the Power of this Almightyness of God and his Justice.

3. *The seat thereof was Purple:* Purple being a rich and Kingly colour, did set out the Authority Christ had received from God to rule by, and that others had no rule under him.

4. *The midst of it was a Coal of Love:* To shew, that that which was comprehended within the Pillars of the Law, was Love; a Love like that of Fire, much water could not quench it, and that Gods Throne of Justice was full of Love to the Daughters of *Jerusalem*; or that God ruled in a way of Love over Men, commanding love of men to himself and others.

1. The Law being holy, just, and good, not Tyrannous.

2. Commanding Love, condemning Envy, Oppression, Hate. &c.

3. In this it shews what manner of men they ought to be that ascend into this Throne to judge, and what the judgement ought to be; and how to proceed, and whose it ought to be.

It is very notable that God sets down the Daughters of *Jerusalem*; that is, those of the Gospel estate, who indeed have the *coal of love* in them which kindled by Christ in them. But now in this verse

Verse 11.

It is very notable that God sets down the daughters of Jerusalem, that is, the Gospell citare, who indeed have the coal of love in them, kindled by Christ to God and man. But now in this verse,

Ver. 11. He calls on the Daughters of Sion, which I take to be those that shall enjoy the Rule of the Law, as the Jews once had, and Gospell also; or it may be the Jewish believers are meant in this place.

1. The Spirit calls on them to go forth from their captivity of darknesse.

2. And to see king *Solomon* that they may approve of his rule, for all authority is now given the Son, and shews, that though when Christ came in the flesh they saw nothing in him, now that he comes to raigne, they shall behold another glory in him then before.

3. It may be applied to the people and present state of the Jews, that they on the giving up of the Kingdome by the Gentiles to Christ, are called forth from their Dens of darknesse, to see and behold what honor was now done to Christ, to whom *Solomon* their most Royall King could no waies compare.

4. Christ the true King of peace was now crowned with that crown that *Solomon* his Vicegerent was crowned by the Jews, and so proved to be the Christ, of which sales God against all the worlds great opposition; yet have I set my King on my holy hill of *Zion*; in which it appears, that *Zion* was the place or Representative of Monarchy, and the Rule of Christ to be as King in the world.

5. It was the crown of his Metropolis, for so ~~metropolis~~ signifies a Metropolis, which is some eminent place and people are to do for Christ; *Rev. 6. 2.* a thing not yet done, and that people do it, shall be as the Metropolis of the great King, or his Mother.

6. This is done in the day of his Espousalls, that is, in that day Christ is espoused as Lord to the people, the people as servants to the Lord: in that day Christ contracts affinity with a people, that they which before were not a people, do become the people of the living Lord, and those under other rule and law are beasts.

7. It was the day of the joy of his heart.

1. Christs heart longs for this day, it is the travall of his soul.

2. We are not more glad of Christ, then he is of us, for his delights are with the sons of men. *John 1. 7. 23. 27.* That the love wherewith thou hast loved me may be in them. Christ would have God love them as himself, and that the sense of Gods loving him may be sited abroad in their hearts, as loving them with the same love he loved him.

CAP. IV.

Vet 1. Behold thou art fair my Love, behold thou art fair. The Gentiles having set up the Mosaicall Rule, and made Christ their King, the Lord he commends her beauty under that administration.

2. With her beauty she had simplicity, in her Doves eyes, not desiring any other Lord, or Law but his.

3. These eyes are said to be within her Lock. Nose. She is not said to have any Head, for Christ is the Head of the Church B-
state, not the worlds; and therefore this here is spoke of the world.

4. Her Hayre, that is, those of her confusion, were Goats, a flock of Goats,

Goats, such as indeed the men of the world are, from *W* which signifies fear, they being held thereunder as yet, *Heb. 2. 18.*

5. These are as those appear from Mount Gilcad; Mount Gilcad was the place where *Jacob* and *Laban* made their Covenant, and feasted and rolled a heap of stones: See here by this the Nation as Goats, first appear in making Covenant with God, in which is known who the people are God hath chosen, *Gen. 28. 18.*

Ver. 2. *Thy teeth* (that is, the Teachers of the Law) *were as a Flock:* Our translation adds of *sheep*, which is not in the Originall, and omitted, because not of the Church or Gospell fold, as yet it being not set up among men.

1. Again, these Teachers seem to differ from the goats in the hair, and are said to be shorn, being such as had in some measure put off their old conversation, and were come up from the washing of repentance and regeneration.

2. Every one bears twins, and none is barren among them, they adding themselves to fruitfulness in good works, commanded by the Law and Gospell.

Ver. 3. *As a thread are thy two lips:* The Law is fully here compared to a line or thread, and the two tables to the two lips who were to be spoke by, as by a line (thy speech is comely) shewing that the Law taught now, should be a comely a usefull thing to the people that were under the same, to rule and govern them.

As a divided Pomegranat, or a Pomegranat broken (one half set on one side of the face, and the other on the other) *so are thy temples.*

The Temples are the Magistracy, who ruled and governed under Christ in the dispensations of the Law who were within the locks, the people choosing them, maintaining and defending them, and shews that by divine authority, it should come again to be set up among men, two Judges judging in every city, *Ez. 1. 26.*

Ver. 4. *Thy Neck is as the Tower David* builded for an armory, the neck is that the head rests on, and is fastened to, and is here compared to an armory, which is the old Testament, wherein the Worthies of God have their arms hung up for men to have as need, in which there are a hundred bucklers for defence from Satans temptations, and the old covenant made with God by many worthies, the only preservative and safety of a nation.

Ver. 5. *Thy Braids,* that is the *MYSTERY* or the preparatory Ministry or doctrine of the Law, like two young Roes, being the beginning-knowledge for children, which twines are one Law, though two tables: Christ the glory of God and man is called, *GLORY* or *Gloria*, the Glory feeds among the Lillies, that is, the Saints gathered into the Church only, on which saith Christ,

Ver. 6. *I will go to my self,* that is, I will be saith Christ with the Father, and leave the world without manifestations of my presence, untill the day appear, and the shadows are fled; for as yet the darkness of the Antichristian estate, or state of nature, from which the shadows of that night were not fled, until which be done in the soul Christ, is with himself, not with the soul, I will go to the monuments of Myrrhe, the three persons; and to the hill of frankincense, as one God.

Note. In this estate, though Christ were King, yet his glory was not manifested thereunder, untill the other administration of the day, by which unbelief and ignorance are expell'd by the spirit, or none can enjoy Christ as he is *GLORY* the glory.

The Church Estate.

Ver. 7. *Thou art all fair my beloved; there is no spot in thee.*

1. In this Christ speaks to believers, the Church.

2. He commends all in her, saying, *Behold thou art all fair.*

3. And

3. And her, in all, saying, there is no spot in thee.

Ver. 8. Come with me from Lebanon.

1. The Law estate is not to be continued in by the Elect.

2. Men continue in it, untill called from it by Christ, being shut up under the Law to the Faith that is after to be revealed, *Gal. 3. 23.*

3. It is Christ calls men by the Gospel thence, and makes them free from it.

4. Christ is strength and help to bring men thence, they cannot come thence alone, without him: thence he saith, *Come with me.*

5. My Spouse is a word never given the Law estate, but the Church drawn from Lebanon, and joyned to Christ by the new covenant.

6. He calls her again and again from Lebanon to himself, which shews how hard and how slow men are to believe, and to leave themselves & the Law estate, *Rev. 18. 4.*

Saith the Lord, thou shalt come with me and look, or sing with me, from the head of *Amana, Shiner, Hermon*, hills about Judea.

1. By Hills, I understand the worldly powers, and greatnesse thereof, as under Antichrist, and other Kings of the Nations.

2. The top of, or head of these hills, are the supreme powers thereof.

3. From these or their subjection, they shall be fully set free, after that the first people have crowned Christ King.

4. When they come thence, they shall sing and go forth with joy, as Israel out of Egypt, *Hos. 2. 15.*

5. In these hills or Dens of Lions, Gods people have been kept all the time of Antichrist, as *Daniel* in the Lions Den, Christ untill the call having been there with them, and kept them; but now if they stay after the call and he leave them, then they are threatened with ruine, *Rev. 18. 6.*

6. From the mountains of Leopards, that is, the false Church estate, which was a filthy spotted Beast, quick and nimble for the pray, the Beast and Kings ruling together. *Rev. 13. 2.* the Papacy is compared to a Leopard.

Ver. 9. Thou hast ravished my heart, my sister, my Spouse.

1. The Church relates to Christ as his sister, being like us in all things, sinne excepted, and as a brother, *Heb. 2. 11.*

2. As his Spouse, and he her husband, *Ephes. 5. 31. 32.*

3. He is much more delighted and taken up with her, then she with him.

4. This delight comes from one of the Churches eyes, that is, her eye of Faith, or some person God raised up at that time to restore the Church, by whom the Ministry of the Gospel which had been hid comes to be revealed; and thus *Moses* said of *Hobab*, that he might be eyes to them in their journey through the Wildernesse, and who knows not that the Prophets were called Seers.

4. With a chain of thy neck, the body politick under Christ had a neck, so the Church estate by which the head and body are united; here by the Neck I understand the New Testament, and it's Covenant made therein, by which Christ and the Church are one.

2. About this Neck there is a chain, which Chain are the promises and profession of the Believer made before the Church, of denying himself, forsaking all, and becoming Christs, by which as with a Chain the Believers come to have their neck adorned by the Lord, and shews, that in this his glory was set forth, and was become an Ornament unto him of praise.

Ver. 10. Upon taking the covenant, and making this good promise and professions, this good profession before many Witnesses, as *Paul* speaks, the Lord cries out, *How fair are thy Loves*, in the plurall, *my Sister, my Spouse*, to shew she loved him, in denying her self, and in forsaking all, and in bearing her crosse, and in following Christ. Christ takes no content in any thing but this, nor no content in any man till then: when they are under the Gospel Covenant, then the souls love to Christ is better then wine, to comfort him, and refresh his soul after his suffering instead of the vinegar and gall given him.

3. Note the gradation better, much better, how much better then Wine, which shews how acceptable the Believers love, and service to Christ is, and without love all service is nothing, and that he looks on it in the parts thereof, and calls them *Loves*,

4. And the smell of thy Ointments then all Spices.

1. The Lord gives in this estate abundance of his Spirit. *Act. 2. 17.*

2. The graces hereof are called Ointments, and they his annointed ones. *John 2. 27.*

3. These Ointments have a savour of the Spirit, and of the divine Nature.

4. All Spices are no way comparable hereunto.

Ver. 11. *Thy lips*, that is, her speech, or words, being Evangelicall, dropped as a honey comb full of honey, and under her tongue, that is, she had in the meditation of those things she spake, both honey and milk; the believer apprehended more then he could utter of Christ in his own soul. *And the smell of thy Garment*, in the plurall.

1. The first Garment is that of Christ by Justification, Believers putting on, and being clothed with Jesus Christ in the wedding garment of baptism.

2. Is of sanctification clothed with humility, their feet shod with the Gospel, their heads covered with the helmet of Salvation, the girdle of Truth, &c. *Ephes. 6. 13.*

4. These garments in their smell are said to be like Lebanon, that is the Law righteousness, but more perfect and intire, and of a more divine Nature through Christ.

Ver. 12. The Church is described to be.

1. A garden as differing from the wilderness or desert world;

2. It is inclosed from the world, that those in and of the world cannot come unto her, or be of her, *Rev. 2. 12. 27.*

3. This inclosure is of the Spouse, or Church under the Gospel, from them that are of the world under the Law.

4. A Spring, in which riseth, life, comfort and content; which Spring also is shut up, that none can come at the water thereof.

5. A Fountain sealed, so that no Unbelievers can come at the Fountain for that Seal, nor at the Spring or garden for the Inclosure, but they must destroy the Inclosure first, and then it ceaseth to be the Spouse of Christ, *Rev. 11. 2. Zach. 13. 1.*

1. The inclosing of the garden is Gods Ordinance set up in the Church: for the admitting of Members or Believers, and keeping or shutting out Unbelievers, by which as by a fence it was hedged in, *Esay 5. 2.*

2. As a garden it had all pleasant plants planted in it, and when planted, pruned and dressed, and dugged, as in the parable of the Fig tree, *Luke 13. 8.* whereas the trees of the Forrest grew wild, or of the Wilderness were not reared.

3. It is a Spring shut up with a door, *John 10. 1. 3.* I am the door to which there is a Porter, even the Spirit, or as a stone must first be rolled away before any tast the water (*Gen. 29. 2.*) of a well that is covered.

4. A sealed Fountain, and must be opened, *Zach. 13. 1.* to which is not only a cover, but the cover sealed.

1. In.

1. Internally by the Spirit. } *John 3.5.*

2. Externally by Baptism. }

Ver 13. *Thy Emissions are Paradise Pomgranats, with fruits of delight.*

1. It is the use of the Spirit to distinguish things by the place they grow in, or are of, as the Grapes of one climate are far better then another, the Vine of Sodom and Zidon much differed in Gods eye, from one came sweet wine, the other sowre and bitter juice; one had life, and the other death in it, and was of death: So here the Pomgranats are of Paradise, the delightfull fruits of Paradise, which was a place exceeded all other for the choicenesse of fruit, and shews believers now should by far exceed any ordinary men of any other age, such also was the cypresse with the spikenard.

1. By Pomgranats *Brighman* understands the Ministry (then thus) that the Ministry of this restored estate of the Church shall be from heaven, or have a call from God, intimated in that they are of Paradise. *Rev. 2.12.*

2. But 1 rather understand by the Pomgranats the Apostles.

3. By the fruits of delight, the Prophets in their Prophecies, whose fruit is of much delight to the Saints in all ages.

4. By Camphir, the Evangelist sending out, and evaporating it self into a most sweet favour, being of the pure juice of a tree both bright and clear.

Ver. 14. 5. *By Spikenard* the Pastor twice set down, because his Ministry was exhortatory, and respected the Society of the Teacher that went before, and of the Evangelist that came after to minister, perswading to exceed the infants, and to attain perfection.

6. *By Saffron*, that is of a red and dying nature of things dipt in it, and cordiall, I understand the Teacher, by whose ministry men were dipped in the blood of Christ, and call'd Christians.

7. By calamus is meant the Elders who had the Reed of Rule, or Government.

8. By *Cynamon*, the Deacons that were employed about the Bark of the Tree, to provide for the poor, the Widdow, and Orphans in their bodily estate.

1. With all the trees of Incense, that is, all those Believers under the ministry of the Evangelists, partakers eminently of the divine nature.

2. Trees of *Myrrhe*, that is, those Believers under the Pastor made spirituall.

3. Trees of *Aloe*, that is, those under the Teachers Ministry, who as yet are as it were carnall; With all the heads of *Balsamum* or choice balsome, which is, that these all had the unction of the Spirit of grace upon them every one; and therefore put in the last place, and without which none might be admitted, therefore the Spirit was given to every one to profit withall, *1 Cor. 2.7.*

Ver. 15. *In this also was the Fountain of Gardens*, which is Christ; as a garden cannot thrive without it have a Well to water it in drought, so cannot the Church be without Christ, from whence the river runs in the paradise of God, *Rev. 22.1.*

2. A pır, that is, the Gospel, into which the living water conveys it self, and out of which the Saints are to draw it for their uses and occasions. *Esay 12.3.*

3. *Streames from Lebanon*, which is the Law.

Ver. 16. *Awake North wind, and come O South wind, and blow upon my garden.*

1. The Garden is the Church.

2. Christ calls it his, he having redeemed it with his Blood.

He seeth the wants of his Garden, he calls to the winds, the North Wind, and the South Wind: one understand here by the differing operations of the Spirit, others the teaching of the Word.

4. The

4. The end that the Balsome, that is, the graces of the Saints may be exercised; quickned, stirred up, and brought forth in them, in which the use of the Word is lively by Christ set forth.

Let my beloved come into his garden, and eat his pleasant fruit.

2. The Church longs to have Christ in her, and with her.

3. To have Christ eat his pleasant fruit in her, that is, that Christ should see what his death had done, and Resurrection, in saving, sanctifying, and redeeming so many precious souls from sin, and death, and hell, which was the travail of his soul; God promised the Lord Jesus he should see, *E/say 53.10.11.* and now feeds thereon, as on the pleasant sweet, and delightfull fruit of his desires and Passion, which is that other meat he had to eat. I have another, and how do I long untill it be accomplished?

C A P. V

Ver. 1. *I Am come into my Garden, my Sister, my Spouse, I have gathered my Myrrhe.*

1. That is Christ received that glory was given by the Church to him in his Divine Nature, as Son of God, with his Balsome, that is, the content he found in the graces of his Spirit appearing in the Saints, all which they acknowledged to be from Christ, and Christs, as *Paul, Galat. 2. Not I, but Christ liveth in me.*

2. *I have eaten my honey Comb with my honey.* By the comb the sorrows, by the honey the joyes of Christ. Or The Body or humane Nature of Christ was the comb, and the Divine Nature the honey in that comb; of which Christ saith, *He hath eaten*, that is, he is satisfied in his sufferings for the Saints with great content in beholding the effects thereof, both with God and men, *Apocf. 2.16.*

3. *I have drunk my Wine, Mark by Wine* I understand the Gospell, and shews Christ had his part in the Gospell comforts from the Father, as we have ours, *I delight to do thy will O God.*

4. He had his milk to eat, as his honey comb to eat with his wine and honey.

5. Christ having eaten and drunk his part first, he distributes the rest to the Saints, saying, *Eat ye of the Comb, and honey that remains.* The crosse & comforts of Christ.

6. Drink ye of the Milk, and drink ye of the Wine, drink abundantly of them both, he having sanctified himself and the truth for them, *Joh. 17. 17. 19.*

7. Drink as my friends invited, and heartily entertained to be refreshed therewith, as in the supper of the Lord, in which as here God and man feast, eat and drink together with sweet content and comfort, *Joh. 13. 11. Maith. 26. 27.*

8. But it is to be observed, though Christ bids the Saints to eat and drink, he bids them not to gather of Myrrhe or Balsome, that being to be his only, the rest are ours, he having by his first taking them to himself in our nature, sanctified them to our use and comfort, who would they should have their fill of comfort.

Note that these three generall parts concerne the Restoration of the Gentiles after the grand Apostacy of Antichrist, as appears in these following considerations.

1. It begins with the Restoration of the Nationall Rule taken away from the Jews by the Romans, and foretold of God to be bestowed on the Gentiles, *Deut. 32. 21. Maith 21. 43. Rom. 15. 19. 20.*

2. *Cap.*

2. *Cap. 3. ver.* The Gentiles invite the Jews to go forth and see Christ and the Kingdome restored to him, which occasioned that jealousie of theirs, the Scriptures do foretell, they in this apprehending themselves rejected, and another people given in marriage to their Lord in their stead, *Deut. 32. 21.*

3. *Cap. 3. ver. 8.* All these are to be done chiefly by sixty men in Authority and Power, who subdue by the sword all such as gainsay the same, or do oppose it.

4. *Cap. 4. ver. 8.* By these men and their means the Saints are freed from the mountains or powers of the world, called the Dens of Lions, and mountains of Leopards, which are set out by three parts or distinct members, *Aman, Shebir, Hermon*, the three parts of the city, *Rev. 18. 19.*

3. The time is noted and the call thereof, *Rev. 18. 4.*

6. When the ministry is restored and the Covenant, *cap 4. ver. 9.*

7. When the Church Evangelically is separated from the world, *ver. 12.*

8. When the Saints are disposed of under the differing Ministry and administrations, in the way of the Gospel, *ver. 13. 14.*

All which things are first to be accomplished in us of the Gentiles, before in the Jews, and is by the Apostle called the fullness of the Gentiles, the graces, & blessings, of God being the fulcra of a people, untill all which be done on us, blindness continueth on Israel or the Jew, *Rom. 11. 25.* and that *Genesis 9. 27.* where it is said, *Gabbes* shall dwell in the Tents of *Shem*, is a Scripture is not fulfilled to this day, the Gentiles having yet been under only the dispensations of Christ, or the Gospel, which is but one Tabernacle, the other is that of *Mosier*, which as yet we Gentiles have not submitted to, but must the Rule of Government thereof in the judicall according to form, or this Scripture is never to be fulfilled.

9. As he began in *Chap. 1.* with the Gentile Church, so it is orderly to begin with his restoration also.

10. God having decreed first to restore the Gentiles, the Spirit accordingly by Prophecy begins, first with them and their restoration.

11. God hath purposed to make use of the Gentiles restoration, to restore the Jews thereby, that they may not be perfect without us.

CAP. V. VER. II.

PART IV. Contains a description of the restoration of the Gentile Church, beginning with

Ver. 1. **I** Sleep, but my heart waketh, there was nothing awake but the Heart, in the time of the Churches sleep.

2. Her sleep shews the neglect and carelessness she had of Antichrists operations, as the man slept whilest the enemy sowed tares, so the Church slept whilest Antichrist did delude and deceive her, *Matth. 13. 25.*

3. The sleep was of the generality of men in the externall means of worship; but the heart, the sincere man was awake, Believers being still kept to adhere to Christ for salvation, in that time of defection, who were as the then Churches heart, which is *primum vivens, and ultimum moriens viro.*

4. In this sleep of the Church, she had shut her self with Antichrist up from the

the Lord Christ. Antichrist had more love and entertainment then Christ from her.
 5. Christ would before the extremity of Apostacy have her open unto him, as in the admonition to the seven Churches, *Rev. Cap. 3. & 3.* The last whereof, which was the time of this knocking, and was the Church estate of Leodicea, *Rev. 3.*

1. When the sleep was eminently set forth in her saying, as men in a dream, that she was rich, full, and wanted nothing, when she knew not that she was naked, poor, and wanted all things.

3. When the Churches Apostacy was foretold, in that God said, he would spew her out of his mouth, signifying the loathsomness of the false church estate to God.

Christ would have awaked her, and have come in to her, and feasted with her, and have reformed the corruptions come in upon her.

4. He yet calls her his Sister, his Spouse, his Dove, his undefiled one, there being not yet Idolatry or confusion of world and Church admitted, though that, that made way for it was already laid.

5. She yet knew his voice, which yet had his knock or call.

Note. The reason my head is filled with dew.

1. *My head, which is God, is full of the dew of the night,* to shew the indignity God suffered on the rejecting of Christ by her, *for they that despise Christ, despise him that sent him.*

2. *His locks, which were those believed on him in that corrupt age,* were troubled with the drops of the night, which the true Doctrine was but as the drops of a cold Winter night to a mans head.

Spouse, *Ver. 3. I have put off my coat, how shall I put it on?* Note her coat.

1. This coat she had put on by Christ.

2. She her self puts it off without leave of Christ, and without much inforcement of persecution.

3. When she had put it off, she knew not how to put it on again for shame.

4. The putting off and on of this coat, made her delay to entertain Christ.

5. She had washed her feet, and now she could not let Christ in, but she must defile her feet again as she thought, she apprehending Christ would have condemned her practise newly taken up, which she thought to be a pure and clean way, in this, like the whore, she wiped her mouth, and said, she had not sinned: and thus *Prov. 16. 2.*

Ver. 4. He put in his hand by the hole of the door, as were to remove the bolts that made it fast: or thus my beloved sent his hand from the white, that is by his Spirit came to convince her conscience of her own unworthiness, by the knowledge remaining in her, upon which her bowels were moved for him, apprehending how unworthy she was any way to enjoy him.

Ver. 5. She arose: for when once Christ had touched her heart, she had no rest, but she must arise to open to Christ, and so was taken from delays.

1. The white or open place Christ might look in at, and put his hand in, being at the key hole: when the Spouse put her hand on the lock, her hands and fingers dropped Myrrhe, some divine favour she found upon opening the door.

2. This dropped on the handles of the lock.

Ver. 6. I opened to my beloved: she opened and expected Christ, but my beloved had withdrawn himself, now she misseth Christ, who at first, she said, had but withdrawn himself, and so expected him to be with her shortly, but after she said he was gone, and here began the false church estate, and said she, my soul failed *Ps. 119. 17.* for, In this she found the misse of Christ, I sought him but found him not, and that when Christ

use of the word did her no good, I called him, but he gave me no answer.

Note here, she calls him, when he was gone to come again, or to know when he would come, or why he was gone, but saith the Text, *he answered me not*. She being thus crying after Christ, the Watchmen, the Priests of Antichrists estate, here called the city, or false Church, they found her, that is, discern'd her opposition of their errors and love to the truth: Indeed so diligent and watchfull were these watchmen of the night estate, though it were dark, they would quickly espie and find them out, as a light is easie discerned in a dark place.

1. Having found her, that is, those Societies that desired to retain the true knowledge and way of God. *The watchmen smote me*, or the Peripateticks made me be smitten: that is, accused me to the Magistrate for a disturber of the peace, a Schismaticke, and therefore must be punished.

2. They also wounded her, destroying her authority, true Ministry, and administration, forcing her into the Antichristian form, & corrupted her with false Doctrine.

3. The Keepers of the Walls, these were another kind of watchmen, who had a greater charge then the rest, and these I take to be the Arch-bishops, Bishops, &c. in the time of the Apostacy they took away her Vail *קִרְיָא* a word which signified a garment in use in those times, the form whereof is not, I suppose, scarce known of us in these daies, *שֵׁשׁ עֵגוֹר*: But I take it to signifie, ~~the Church~~ the Church priviledges only had among the Saints, and not known to the world, now came to be unvaild and made common among all ~~the Church~~, now being not permitted to have any thing distinct from the world, when, and on which a time the Church was driven into the Wildernesse, as in Rev. 12. all which time the Spirit of God passeth over in silence in this place unto the time of Luther, as being a time of night in which was nothing done, but slept away.

Ver. 8. *I charge you O ye Daughters of Jerusalem*, these words seem to prove that this was the Gentile Estate thus calling to the Jews, who both had lost Jesus Christ, and were become seekers.

2. It is implied that the Jews should find Christ and again become the daughters of Jerusalem, according to that which was below, which was the Law Estate, and that above, which was the Gospel Estate.

3. Here the invisible Church thus stript of its Ornaments, calls Christ still her beloved, and would acknowledge none but Christ.

4. That she would have the Jews Church, if restored before her, to tell the Lord in prayer, that she was sick of Love.

Resp. Ver. 9. *What is thy beloved more then another beloved*, the word another is added, and is not in the Text.

1. In this ye have the Jews ignorance of Christ.

2. Their contempt of Christ, which alwaies accompanies ignorance.

3. Their desire to hear of Christ from her.

4. That the people seek Christ want him, and leave Antichrist, are the best and the fairest among women, or rather, those which God calls his beloved.

5. When the Gentile is diligently inquiring for Christ, the Jew will then come to do the like, and come to be stirred up by it.

6. That that moved her, was the charge laid on her, which was not usually done for a small matter.

The description of Christ.

Ver. 10. *My beloved is white and ruddy*, in these words is a generall description of Christ,

Christ, he is white, which hath in it a signification of his Divine nature; and ruddy, in it is a signification of his human nature: again, he is the chief among ten thousand, the Hebrew is, that he is conspicuous among many multitudes, that is, that he is easily known from any other, being above all.

Ver. 11. His head is as the most fine gold of gold; now the Apostle tells us, that the head of Christ is God, and Christ the head of the Church.

His locks are bushy and black, as a Raven: In this place Christs hair which springs from his head, are not the members of the Church, as some would, the hair of the Churches Head being compar'd to purple, signifies the Kingly authority of Christ; but here the hid and unknownness of the Divine Nature and glory which was in the gold of the head, covered over or shadowed with this thick and dark cover of black hair, so the mercy seat was shadowed, and the womans hair was given her for a covering, and it is Gods glory to hide himself from the world, so that he makes the light to hide him.

Ver. 12. *His eyes are as Doves*, not as Doves eyes, but as Doves by the rivers of water, so Christs eyes were on the teaching of the Word.

2. They are as walked with milk, and so have no evil remaining in them.

3. They are as set on fullness in the beholding of God, and the invisible things of him who is blessed for ever, and this is the glory of Christs eye, being set on, that we cannot attain, nor see, and live.

4. Christ seeth not as man seeth, and therefore his eyes are not to be set out by ours, as some on this Text endeavour.

Note. Some on this description made of Christ, endeavour to set forth his beauty by ours, or that is, in us, when the Prophet apprehended in Christ his Divine Nature, as well as human, in which his lovelyneffe and beauty mainly did consist, and of which no human figure can be any representative at all.

Saith *Giffard* hereon; I do not hold it necessary to interpret every part, as signifying somewhat, but only this, The Spouse describing Christ, maketh her description according to the parts of the naturall Body of man; but observe you, the names of the parts indeed are expressed, in which is his humanity, but the Representatives differ, as gold from the head of man, Doves from the eyes, rings from the hands, &c.

Brightman speaking of the person of Christ, and two Natures, sayes, *Unum & idem corpus ambobus constituunt, unde non minus illius, quam hujus venustas ad totius pulchritudinem pertinet. Ac peritissimus artifex hac varietate satietati occurrit, nec Sponsam indecore monstrosam proteam effingit.*

Bernard ends his Exposition with the beginning of the Churches description of Christ, saying, *Obnixè adjurat, paratè respondet, figurat ornare, distinctè paritur, succinè pertransit, summu[m] stringit, & nescio an sufficienter, exprimit scio quidem quod affectuosè concludit, and after, O gratiosus Sponsus, & amabilis valde, in quo Generatio Divina candel, & rubet humana.*

Ver. 13. *His cheeks are as a bed of Spices, or Balsom.*

1. The Cheek is that part of man, by which he is usually known from others, so Christs discovery was in the spirituall residence of the divine grace, and glory appeared to be in him.

If we read the word Spices, then in him and from him issued all calling and authority of the Ministeriall Officers and Offices, he being King, Priest, Prophet, Apostle, Evangelist, Pastor, and Teacher of the Church, in which these

Officers

Offices as plants in a garden bed, had their rise, residence, and being.

3. *Sweet Flowers*, these sweet flowers were the tops of the Balsom, or Spices, as the tops of the Towers thereof, which were the Apostles, who were the flowers, and the other Ministry the stalks they stood upon, in whom the Lord was especially made known, and in their Doctrine and Gifts of the Spirit conferred on them, with their calling, in which the Kingly, Priestly, and Prophetical Offices of Christ and Power, in an eminent way are set forth.

4. *His lips like Lillies*, there being no guile found in them, nor from them, in which they exceeded Lillies: *Myrrhe dropped from them*, that is, divine wisdom and knowledge, he only bringing Life and Immortality to Light.

Ver. 14. *His hands are as gold rings set with Berill*, others read the words thus, *His hands are as rings of gold set with Chrysolit*. Brightman *manus ejus orbes auræ repleti Berillo Thalasio*. I read them thus, his hands are globes of gold, made full, or full set with Tarsis; for so the 70. render the word, retaining the Hebrew *Sappens*, a word sometime rendred the Hyacinth, the Onix, Beill, Chrysolite, Carbuncle, so that either the word should be retained, or said to be set with every precious stone.

1. Christ's hands are as gold, because what he did, was done by a Divine Power and Authority.

2. They are round, which shews the perfections of them, for *forma rotunda est sapientissima*.

3. The Works of Christ had all kind of Excellency in them, and were as precious stones adorning his hands of all sorts and kinds.

4. If we read them Rings of Gold:

1. It shews the Authority Christ had from his Father, to execute all his Offices, and do all his Works, for so the Ring in Scripture set down signifies Authority.

2. It had not only power in the hand, and Authority in the Ring, but a preciousnesse of use for all men, that it did concern, in the precious Stone, in which was no Tyranny and oppression, but Life and Salvation.

His belly is as bright Ivory overlaid with Sapphirs.

Ver. 14. *His legs are as Pillars of Marble, set on sockets of fine gold.*

1. In the Pillars of Marble is set out the strength Christ stood by, and the sure standing of all such as stood on his strength.

2. They are set in sockets of Gold, the Divine Nature ministering thereto help and strength.

3. By *פיו* I understand Leg and Foot, and shews that the affections of Christ were of a Divine Nature, set out by the sockets of fine gold.

4. His countenance or appearance was as Lebanon, as the choise Cedars overlooking all earthly and carnall things, and set on the top of the mountains, or Powers of the world.

Ver. 15. *His Pallat or Mouth is of most sweet things*, that is, Christ reveals and discovers most sweet things, for Grace and Truth came by Jesus Christ's discovery, in which are the sweets of God and man.

2. All in him are desireable, as these are excellent before, so all else in him are so, and nothing in him but is so, where as God or Man occasioning the joy of all.

3. *This is my beloved*, Christ ye see is known of his Saints, which is the cause they love him, for love cannot be sincere that is not grounded on knowledge.

4. She knows him as her friend; supplying and supporting her in all her extremities; by a long and daily experimental knowledge she had of his being to her, so *Hosea 2. I will return to my first husband, then was it better with me, then now.*

5. The application of this description is made to the daughters of Jerusalem, who hercupon are greatly drawn to inquire after, and to know him.

CAP. VI.

Ver. 1. **W**Here is thy beloved gone: Christ is dearly mist, when mist, and he is hardly found, when gone from men.

2. See she asks of them, they ask of her for Christ. they are as well troubled for him as she, when they knew him, and what needs there were of him.

3. They inquire where he is turned aside, alluding to *Cap. 5. Ver. 6.*

4. They inquire that they might seek Christ with her, in which it seems that the Lord will cause the Jews as well as the Gentiles to lay out for Christ together, one provokes the other.

5. The Jew hath the first discovery of Christ from the Gentile.

Ver. 2. A church is gathered, called the Garden, and his Garden the first church.

2. He is found among the Gentiles first, who discover him to be gone down into his garden, his church, not into Antichrists.

3. To the beds of Balsom, viz. the Administrators of the church in them, Christ appears as the means by which he restores the Church.

4. Feeding in the gardens, not garden, signifying the severall distinct churches rising from that first. *Vid. Cap. 1. Ver. 5.*

5. And to gather Lillies, that is, call the Saints and unite them into fellowship with himself in the way of the Gospel.

Ver. 3. Concludes with a now full possession of Christ, saying,

I am my beloveds, and my beloved is mine, that is, she was now possessed of Christ, and Christ possessed of her.

2. He feedeth amongst the Lillies, the Saints and he feed together, as it is in *Cap. 5. Ver. 1.* in which the Spirit concludes, as in the full happiness of the Saints on earth; it consisting in the fellowship of God and Christ, & so ends this part as he did the former in *Cap. 5. Ver. 1.*

How eminently and evidently this sets out the invisible church estate under Antichrist appears.

1. Her heart onely wakes, that is, the Saints had fellowship with Christ invisibly, though the way of the Gospell externally, in Ministry, Baptism, &c. were destroyed, she was in the night deprived of light, and cast asleep with the rest of the Antichristian estate, only her heart was awake, that is, some were stirred up to believe, and love, and own Christ internally by the spirit in that time of night was come upon her.

2. The Gentiles, they by the advice of the Ministry, and counsellors of the Bishops of the first true church, who were lead away by the actings of Antichrist, and their own evil ends and hearts to fullfill the mind of God, and make way for the man of sin by their Apostacy, in the first putting off of her coat, though inwardly were checked by their consciences for what they had done against the truth, yet cry, how shall I put

it on, when they never were troubled at the putting of it off at all.

3. Some remaining knowledge there was of Christ all the 1260. daies desolation of the church among the believers, by which he stirs and roweth up the believers from the false and errorious practises in the Lords worship practised among men.

4. On the first opening to Christ, she finds at first as it were but a withdrawing of Christ, but after Christ being at a greater distance from her, there is a calling for him.

5. In this departure of Christ, the Saints are in the city *Babel*, called the Wildernesse baptized by Antichrist, which the Jews were not, they refusing to be baptized.

6. There they are discerned by the Priests, who by the help of the Pope deprive the church of all her ornaments and priviledges, which was done long after the fall of the Jews, and their church estate.

About *Luthers* time a diligent and open inquiry is made for Christ, the Gentiles, who retained the profession and knowledge of Christ, come to set forth to the Jew the description of him, untill which time Christ is hid to the Jew, which occasions the Jew to turn seeker with the Gentile after him.

5. Generall part concerns the Jewish Nation.

Begins *Cap. 6. Verse 4.* with the Nationall Rule, as before with the Gentiles.

Thou art beautifull, O my Love, as Tirzah.

That this concerns the Jewish estate, eminently appears in the following description made of the Nationall church estate, this here being the same with *Cap. 4. 1. 2. 3. 4.* the one pertained to the Gentile State, the other the Jewish, as in many other things after will appeare.

1. *Tirzah* was a very beautifull city buile by *Solomon*, but after proved rebellious, which sets out the former state of the Jews, first to have been a very delightfull people to God, who after turned Rebels, and now again at their restoration to their first estate of being Gods people, they should be as beautifull as ever they had been in the eyes of their God.

2. Comely as *Ierusalem*, in this he alludes to the church estate, and proves that herein God intends the restoration of both, and both are intended in this Scripture.

3. *Terrible as an army with banners*, ready fitted to fight with their enemies, which shews that the Church and state of the Jews will be restored by a war, in which they will become very terrible to their enemies.

V. 5. Turn away thine eyes from me, by eyes here are meant those first that call the Jews, who are as their eyes, and who usually called their Prophets Seersturning them to God.

2. They have overcome me, as *Jacob* prevail'd with God, so will the Jews now also, an eminent sign of their conquering all things else; having prevail'd with God, *Gen. 32. ver. 26. 28.*

3. Turn away thine eyes, is no more then that of God to *Moses*, when he was in most earnest wise seeking Gods face, for the people, who said to him, let me alone that I may destroy them, *Exod. 32. 10, 11, 12.* and *Exod. 14. 15. Why cryest thou to me, speak to the children of Israel that they go forward.*

4. The words after, in this and the next verse, are the same with *Cap. 4.* as above, only for *תקייבות* in *cap. 4. ver. 2.* here in *v. 6.* is *תהלי* which is indeed a flock of sheep, when the other word comprehends other cattell, as well as sheep, which shews that the Gospel estate among the Gentiles should be restored before the call of the Jews, so those that teach them the Law shall be sheep, men of the true Church, as the *angel* ought to be by the Rule of the Gospel.

5. That

7. That that is contained in *city. 4. ver. 4.* of the Tower of David, and the Neck, with the Shields, is not set down here, but in the former, signifying that the Gentiles should be called first, and that consequently the Word and Ministry should now go forth thence, as from the mother Church, as before it had done from the Jews, that they without us might not be perfect.

6. This is an Argument, if that God restore the Gentile Church first, that then what was set down before was of the Gentiles, this of the Jew, in which is fulfilled that Gospell truth, the first shall be last, the last first, Matthew 20. 16.

Ver. 8. There are sixty Queens, that is Churches rightly constituted according to the pattern of the Gospell.

2. Eighty Concubines, which are such as Hagar was, and signified the societies under the *Catechist*, who yet have not been united to Christ by covenant, nor are nor made free by the Gospell.

3. Virgins without number, which are believers, willing and ready fitted to be married to Christ in the way of the Gospell.

4. In this ye may see the spirit respects not only the Church, but those that are friends of the Bridegroom, as *John* the Baptist said of himself, and his society.

Mr. Brightman would understand by the Queens, the purest Churches and the concubines *dignantur thoro*. Injoy the bed, but have not the right or splendor of the wives, nor are they possessed of Dowry, nor are their children to inherit the right of the estate being *Hagars* or the Law: Sons, the Virgins are in the last place, who have food in the house, &c. when indeed, nor Virgins, nor concubines, since the Gospell estate, have not been in nor of the house, but are cast out under the new covenant, as *Hagar* was, which served as an Allegory to shew what was to be done with them under the Gospell, and so applied at large by the Apostle, *Gal. 4.* from *ver. 22.* to the end.

Note. The only thing that seems to oppose this is in the next words, *ver. 9.*

Ver. 9. My Dove, my undefiled is one, then you may say, how are they sixty Queens to be understood the Churches.

1. To which I answer, when the Churches are said to be sixty, it is to be understood the Lord speaks of severall Churches under particular Evangelists, Pastors, Teachers, set up in severall Cities, as in the first setting up of the Churches in the Gospell.

2. When he speaks of the Church as one.

1. He speaks of the Elect, as they are immediatly joyned to Christ by the Spirit, be the Head, they the Members, they all his wife, and he their husband.

2. They are said to be one, as having one Spirit, Faith, Baptism, Lord, Discipline, and are not as the false Church, some Papists, Protestants, Lutherians, &c.

3. It shews the Unity God will give in the world to all true Churches, at the restoration thereof.

4. Having spoke briefly of all in this *verse 8.* he speaks more particularly of them, and begins with the Queens, or true Church estate.

1. She is the only one of her Mother, by her Mother is meant the first Church at Jerusalem, which was the Mother Church of all, as the Apostle, *Gal. 4. 26.*

2. No Church constituted by any will be more perfect, then the Church that is to be of this estate: Hence she is said to be the only one, and the choice one of her that bare her.

3. The Daughters here are set before the Queens, which I take to be

1. Either the Churches constituted in the Apostles time, whose writings will commend her, and pronounce her blessed.

2. Because

2. Because it is said they saw her, the Virgins here may be meant, who being extremely affected with her, and filled with a desire of her, are said to pronounce her blessed.

3. The Queens and Concubines praise her, that is, are satisfied, that that is the true grace of God, in which the Church then stands.

Note. That this is meant of the Jews estate.

1. Appears in that the Law estate is set before, *Cap. 4. 1, 2, 3.*

2. It being set down here without difference of the former, proves that though it be the same thing, yet they were to be fulfilled not in the same people, but one in the Gentiles, the other in the Jews.

3. The Gentiles appearance is set out by *Galeed, Laban* a Heathen covenanting with Jacob there, the Jews in *Tirzah*, a City built by a King, who as the Jews turned Rebels, and are again to be restored.

4. Here both are set down together, *Tirzah* and *Jerusalem*, but not in the Gentile estate, to shew that the Jews had both these administrations before, and should have them again.

6. Generall is that of the Jews Church estate.

Cap. 6. Ver. 10. Who is she that looketh forth as the Morn.

1. The first appearance of the truth, is a strange thing to that people.

2. She peeps out at first among them, as the Morn out of a dark night, in which is the beginning of light among them.

3. Fair as the Moon, truth in a more glorious way being manifested to them then before, but yet not manifested as the truth is indeed, but as it were a light of night, this is no lesse true in the coming forth of the Gentile, then the Jews Church light.

4. Truth appears in its most glorious brightnesse, being as the Sun, which is the day light, in which all things are clear, and the shadows are driven away that are of the night.

5. It becomes with this spirituall blessing, honored with victory over the enemies of the truth, and is terrible to them.

6. In this is shewed, that the Jews are delivered by the sword, or war from the enemies of her cause and liberty, and that they will be terrible to them as *Zachary* hath foretold, *Cap. 12. from ver. 1. to the 9.*

Ver. 11. Upon this Christ manifests his presence among them, saying, I went down into the garden of Nuts, to see the fruits of the valley.

1. The Jews are indeed in the valley of distresse and suffering, in a very low and servile condition, **AND** the sorrows of the valley.

2. In this estate they now begin to seek God in Christ, as *Hosea* foretold, *Cap. 2.* that they should have the valley of Achor or trouble given them for a door of hope, and they should sing there, as in the day God brought them up out of the Land of Egypt.

3. As in Egypt God came down to visit the Jews in their affliction, *Exod 3. 7, 8.* so now Christ saith, I went down into the garden of Nuts, not of Spices, to see the fruits of the valley.

4. To see where the Vine flourished: by the Vine, in this place I understand the true knowledge of the Law and Justice; which is the flourishing of the Vine.

5. And the Pomgranats: by the Pomgranats I understand the writings of the Apostles, or men having the spirit and Church Authority, as buds from the Apostles to reveal the Gospell truth to men.

Ver. 12. Christ being among the Jews, his grace so wrought in and upon that people, that before he was aware, the Hebrew reads, I knew not my soul, in which Christ was, as it were in an extasie, and surprized with admiration of what was done in them.

2. His soul placed him as on wheels to that honorable people by which he could not retain his love from them, but must as the father to the prodigall son, run to him, fall on them, weep over them, and kisse them, in which we may see Christ loveth not as man loveth, he loved them as an honorable people still, God having honored them with many honors, above all the Nations of the earth.

Ver. 13. Return, return, O Shulamit, the Shulamit was a Virgin sought out for David in his age, who is said to be very fair, 1 Kings 1.3.4. and that she ministred to King David, or the beloved King.

1. Return, return, signifies a call ministred to them, to return to God and his truth.

2. They are not yet fully informed nor called from the world, and their other wayes, therefore he calls again, return, return.

3. This may allude to the call of the Jews into their own Countrey, from the Nations they are mixt among, when, and where they will only attain their perfect glory.

4. That we, that is, that Christ and the Gentile Churches, thy sister may look on thee, or contemplate thy beauty.

5. What will ye see in the Shulamite, as it were the company of two Armies.

1. It seems to me God holds forth in this Question and Answer some notable thing, stirring men up thereby to an inquirie after it.

2. Which I take to be applied to the two calls.

3. These two calls raise two Armies.

4. These Armies are raised on two grounds, one for the Law and its Rule, the other for the Gospell and its Rule, which it is like will be done in two severall Nations in the world at two distinct times, though not one long distant from the other in time.

5. This is more clear, if you apply what was said before, more generally in *ver. 4.* *Tirzah* the one, *Jerusalem* the other, which are said to be terrible as an Army with Banners: So *ver. 6.* *Fair as the Moon, the State Rule, Clear as the Sun, the Church Rule, terrible as an Army of Banners.*

6. Or if you take *ver. 4.* *Tirzah* and *Jerusalem* for the State, the Morne, Moon, and Sun, *ver. 10.* for the Church, to which two there are two Armies said to be terrible to their enemies; on which two, and the things done by them, the other Gentile Churches look, and wonder at what they hear thereof reported.

C A P. VII.

Matt. 3. 11. *Johns* Ministry is compared to an untying of the larchet of the shoe, Christ's Ministry the shoe it self, who as the Apostle (2 Cor. 2. 16.) cries out of his unworthinesse therefore.

Ver. 1. How beautifull are thy feet with shoes! For the understanding whereof see *Ephes. 6. 15.* having your feet shod with the preparations of the Gospell of peace: where none there is the Gospell, and the preparation of the Gospell: the preparation of the Gospell, is that Scripture and obedience that is required of men to believe and obey before admission to the Saints Society, which is their repentance, leaving all, bearing

hearing the Crosse, and following Christ, which prepares for the Gospell to be taught, and applied to all such, and before men are prepared thus, they cannot have the Gospell to be applied to them, which is called the key of knowledge.

2. The church being thus prepared, are said to have shooes on their feet.

1. By which they obey God, and walk in his way comfortably without offence, when those want these shooes in stony or thorny ground, cannot walk, but be offended at every command, and suffering, or losse.

2. If we take for the feet the afflictions it shews that those have, these shooes on of the preparation of the Gospell, love God indeed, there is nothing will be able to hinder their love from him.

3. The Proposition \square signifies in, in shooes, and shews these shooes did beautifie her feet, that is, her obedience to God.

4. The Apostle and Prophet *Esay* 52.7. and *Rom.* 10.15. speak of the feet and the beauty of them, when without shooes, and the Preparation is not mentioned at all.

5. Here the church is called \square *בְּתוּלָה* that is excellent daughter.

6. The turning round of thy thighs are like the Ornaments made by the hands of a faithfull workman, it being a custome in those daies, that the bride like a girdle wore the work of some curious *Artist*: *Gifford*.

But here the Spirit rather alludes to a joynt in the body, to which also the Apostle speaking of the church doth the same, *Ephes.* 4.16. from whom the whole body fitly joynted together, and compacted by that which every joynt supplieth, and thus also our translation reads it, *Col.* 2.10. And not holding the head, from which all the body by joynts and ligaments having nourishment ministred and knit together, &c.

Note, This Joynt some way sets forth the Ministry in the feet, by vvich the people were joynted together in the body, *2 Cor.* 8.4. *Heb.* 13. 7.17. which is here said to be as a precious Jewell, and estabed, or set up, and restored to the church by one that is faithfull both to God and the people, doing according to the will of God therein.

Now it is to be observed, that that joynts the head, or Christ and the church is the neck, which is the Gospell covenant, and that that joynts the minister and people, who is the servant of the church, is this joynt of the thigh.

Note. Farther the Spouse describing Christ begins at the head, but the Spirit describing the church begins at the shooes, then the feet, and so upwards, to the head upwards.

Ver. 2. *Thy navell is as a round goblet that is not without mixture*, the word *retunditas* is taken from the full Moon, and signified an Ornament among women, as in *Esay* 3.

1. Note the navell of the church is, that whence the Saints have nutriment, which is not without mixture, there being some that are hypocrites get in to be among the believers, as *Judas* among the Apostles, *Simon Magus* among believers of that Church.

2. As the church is not without mixture of men, so is not left without a mixture of administrations, as well having a power to cast forth, as to receive into the Church, all which was done in love, as proceeding from the womb of afflictions.

3. These administrations are excellently set out by a cup, in which the authority of Christ is designed, there being a cup of salvation, a cup of death: Thus Christ, can you drink of the cup I shall drink of, *Mark* 10.39.

4. The word for the Navell is taken for the middle of a thing, which shews that

men were brought in, or cast out, by consent of all. 1 Cor. 5. 4. 5. Jude 4. Gal. 2. 9. the churches loosenesse in this work, brought the confusion that was on the then churches.

Note. To this Nawell he adds next the belly, in which the Saints as a heap of wheat lie and are ministered unto.

1. They are hedged or compassed about with lillies, that is, some eminent men who are intrusted with the care of rule and oversight over them, as Elders and Deacons, who, as lillies, ought to be full of innocency and holinesse, men for wisdom, Justice, and knowledge, exceeding others, 1 Cor. 6. 5.

Ver. 3. *Thy two breasts.* It is to be observed, her breasts are spoke of three times in this description of her, which proves this only to be the condition of the restored state thereof, and the three-fold Ministry and administration ministered to three distinct Societies in the church of Infants, young men, Fathers, who here first speak of the Infants.

1. The churches breasts are as young Roes, yielding tender milk for Lambs, and are the first mentioned.

2. They are the twins of Zebei, that is, the glory, signifying that the Doctrine taught was of the Gospell, or Christ, being the glory of God and man, and that which was not to be taught without the church.

Ver. 4. *Thy neck is as a Tower of Ivory.* the neck is that member that joyns the head and body together, which the covenant of the Gospell doth do, Christ and the church.

2. For the solidity and reality that there is in Christ to the church therein, and that there ought to be in the church to Christ, it is compared to the tooth of the Oliphant, in the substance whereof are not discernable, any pores or hollownesse at all.

3. It is compared to a Tower, to shew that the highest of all human happinesse in the Church, was in their being in Covenant with God by Jesus Christ, and therefore was above all.

Note. Now the Spirit speaks of the head and the parts thereof, who had an immediate representation of Christ, and instrument by him in the church.

Thy eyes are as the fish pools of Heshbon by the gate of Bathrabim.

1. The eyes set forth the ministeriall Authority and place which Christ gave them, who as his Embassadors represented him, 2 Cor. 5. 20.

2. It shews how they were honored of and in Christ, so that he that despised them despised him, &c.

3. It shews that they should have especiall light, and illumination from Christ.

4. That they should see for the whole body and shadowed out his propheticall Office.

5. That none of himself might be Minister, unless placed by God, and made overseer by the Holy Ghost, Acts 20. 28. in the constituted church.

6. In that they are said to be pools, it shews an especiall part of their watchmanship, to consist in a carefull respect, whom they admitted in to the church, by baptism.

7. In that they are said to be at the gate of *Bathrabim*, serves much to illustrate and confirm the same, being the daughters of the multitude and chosen of the church.

8. As this was the prime and first part, so in it was intended the whole, in which one was not to act without the other, but together.

Thy Nose is as the Tower of Lebanon, which looketh towards Damascus.

1. Which

1. Which sheweth that the favour and sweetness of Christ was manifested in the satisfaction of the Law, for man, signified by the Tower of Lebanon, and shadows his Priesthood.

2. It is said to look to פְּטוּרָא a word compound of *pet*, which signifieth blood, and punishment, *pet* which signifieth sackcloth, and metaphorically sorrow, as having respect to the blood and destruction, the misery and affliction of man in his natural estate, and Christ undergoing all these for man, whence, as from a most sweet perfume, arose a sweet favour of Christ to man, 2 Cor. 2. 15.

Ver. 5 Thy head upon thee is like Carmel.

1. It is remarkably set forth in this, that the true constituted Church was understood in this description, and not in that, Cap. 4. 1. nor that Cap. 6. 5. there are hair and eyes expressed, but no head, as in this place. They signified the State, this the Church.

2. The Head of the Church is Christ, Ephes. 5. 23. who is compared to Carmel.

1. As a Mount exceeding far all the rest of the body.

2. As Carmel, which signifies a green ear of corn, which shews that the Saints in Christ did flourish, or were fed, as corn in a green ear.

Note, The hair of thine head is as purple.

1. Here is not meant ordinary hair, but as *Brighman* observes, *tenuior coma*, and after, *hic veluti linum tenuissimum tinctum purpura quasi singulis tunc, fideles tunc principes forent.*

2. I cannot indeed assent to the hairs being set for the faithful, but by the purple covered the head of Christ, I understand the regal Office of Christ, which some particular men in the restoration of the church shall officiate under the Lord Jesus.

3. All these Offices of King the last and highest, the Priest and Prophet are in Christ the Head, fresh and green as Carmel, and full of fruit as a green ear of corn.

4. The eye of the spirit was on these things, the word after shews when he saith, the King, mark the King is held in the gallery.

The seventy read *sedendo in aequis equis, ligatus in transcuribus.*

Brighman and other look on this place, as one of the obscurest of all others; and indeed it is become so, because the way of the Gospel hath been of a long time hid from us.

1. The word as *Pagnin* understands it, signifieth *edificium quod fit in domibus assis ad currendum de uno domo ad alterum*, as a stair case from the lower chamber to that of the second story above it, and to the third above that; signifying the Saints going from the first Society of the Teacher, where they were as children, to that of the Pastor as young men, to the Society of the Evangelists, as fathers, 1 John 2. 13. 14 which is called a going from the glory of one, to the glory of the other, unto the image of Christ the Lord, 2 Cor. 3. 18. by *David* prophetically called a going, read but of these I have in my book, of the smoke of the Temple cleared by the light of the Scriptures, written more fully, and in my other Treasures which signify, that the Christian growth was from Christ immediately.

Note, In these Christ is said to be shut up, his whole delight being in beholding the Saints growing in grace, and increase of knowledge, which now is not in use.

1. The Ministry, that is destroy'd.

2. The differing administration.

And with these the precious way of knowledge and understanding.

4. In the beholding of this, with which the eyes and heart of Christ were taken up, and held, he cryeth out.

Ver. 6. *How fair, and how pleasant art thou, O love for delights*, It is said of Christ under the name of wisdom, *that his delights were with the sons of men*, Proverbs 8. 31.

2. Among the Saints he found much matter of delight for himself, yea, as being made up of matter for delight unto him, so as that in a way of admiration, he crieth, *how fair and lovely art thou*, as if herein he excelled all praise and commendations.

Ver. 7. *This thy stature is like the palm tree, and thy breasts as clusters.*

1. By breasts are meant the second Ministry, or Pastor, another from that in ver. 3.

2. The Spirit by a speciall foresight, only here saith, *clusters*, but expresse not grapes, to shew that this yet was not the perfecting Ministry.

3. Under this Ministry the church is compared to the Palm for greenesse and stature.

Ver. 8. *I, that is the Lord said, I will go up to the Palm tree*, which I rather read thus, *I will ascend*, that is, in the stair case, from the first to the their Society.

2. *I will ascend* בָּחַר in the Palm tree, that is, in her stair case, which is meant of Christ mysticall, and take hold of the branches which were as the chambers of the house.

3. Now also shall thy breasts be as the clusters of grapes; here is the last Ministry, the perfecting Ministry of the Evangelist, whose breasts were as clusters of grapes, having in them abundance of most sweet wine, the peace and joy of the spirit, and Kingdom of God being held forth among them.

4. The smell of thy Nose like apples, the intercession of Christ was as a most sweet refreshment to the Saints, apprehended in the teaching thereof by those that believe.

Ver. 9. *The palat of thy mouth is like the best wine for my beloved.*

1. *Brightman non minus palati suavitate, quam uberum fecunditate predicari nisi forsam discrimen sit infantia & virilis aetatis quarum illa pascitur uberibus hac institutis & monitis parentum informatur*, in which ye may see the man hinted something at the mind of God, but I rather take it thus, *O Church*, thy tasting the sweetness of thy Saviour in his love, as Priest, King and Prophet to thee, becomes to Christ himself an unspeakable joy and delight, and is to himself as the good wine is to thee.

2. Hence the pallar which is the churches, is placed in the head among the Royall Offices of Christ, that it may dwell and be fed daily with the delights and sweetness thereof, and that immediately it may be hers from God, before it be mix'd with a carnall matter, and called the joy of the Holy Ghost, and the Kingdom of God.

3. The palat is for the beloved, that is, the church should savor, relish or delight in no other but Christ, tast and see how good the Lord is, it should be kept for him, 1 Pet. 2. 3. if ye have tasted how good the Lord is.

4. It is said to go down to the heart and rejoyce it, as well as please the pallar.

5. Causing the lips of those that are asleep to speak, which I rather read thus; rectifying the lips of those that are asleep to speak.

1. *Brightman* and others, would have those here said to be asleep, to be meant the Jews; but without doubt this description is made of the Church, after the call of th

Jews, and of the Jews Church, who though he be called after the Gentiles to restore the Church, yet the pattern here spoke of will be eminently seen to be among them.

2. By those asleep I rather understand some of the members of that Church, which like *David* after some sinne are fallen asleep, and against which the Apostle speaks, *1 Thes. 5. 6.*

3. That the Offices of Christ preached to these, makes their lips to speak the praise of it.

4. Of this word here comes *רַבִּי infamia, or detractio*, which then shews this, that men asleep and know not Christ, who therefore detract from him, do no sooner come to taste the sweetnesse of it, but it rectifieth their tongues, and brings them to commend and honour the excellency of the Lord, as *Paul, &c.*

Ver. 10. The Church concludes in these words, *I am my beloveds*, by Covenant, and by Redemption, and none but his alone.

And his desire is towards me it is to be observed, that in the fall God said to the woman, *That her desire should be to her husband, and he should rule over her*, Gen. 3. 16. the word for desire there and here are expressed by the same word, and shews, that as the womans desire after the fall was to be to the man, so after the reformation, Christs desire is to the Church.

The Church being heightened to this perfection, it's thoughts are to propagate and to constitute Churches, either at home, or among other Nations abroad, which is the seventh part.

The seventh generall part, *Cap. 7. Ver. 11.*

1. Come my beloved, in which there is a call or invitation to Christ, and shews that there is no company like Christs, nor no good to be done without him in the work of God, *For Paul may plant, and Apollo may water, but it is God that gives the increase*, *1 Cor. 3. 7.*

2. Let us (we of the Ministry) they going three together alwaies to set up Churches: as in my letters written to the Assembly, and printed I have set forth at large.

3. We and thee, let us go forth, *2 Cor. 6. 1.* we as workers together with God; we, that is, *Paul, Silvanus, Timothy*, *2 Cor. 1. 19.* as workers together in one Church, not dividely in many, work with the beloved, and cannot work at all without him.

4. Let us goe forth of the Church into the field, the world, and shews the care of the Jews to distribute and convey knowledge among men, that never heard of it, which their dispersion now will notably help then, after their call, through their knowledge of the languages and those countrey customes of the world, that never heard of Christ: *Brightman* understands here by the field the desire the Jews had to have the unconverted Iews to be converted, which I think to be too narrow and further, that the Iews conversion will be admirable, even in one year, as it were brought to passe in most part of the world, and those are not then perswaded, perish among the Nations for their unbelief, *Esay 66. 3.*

5. They go forth into the fields, but lodge not there, but in the villagges, that is, with such as embrace the doctrine of repentance, and the preparation of the Gospell.

Ver. 12. *Let us be as the morning on the Vineyards*, to shew that men under the Law had not that clear manifestation of grace to them, as the Church had, but had a morning light, in which their own nature and darknesse of estate was set forth, and the love of the Lord Iesus in his call of them thence to his marvellous light, for the call

call of men is from darknesse in the state of nature, to light in the state of grace, and is the first work of grace and Gospel effect of the Ministry on man, and not baptism, 1 *Pe.* 1. 3. *Wh.* thus 1 *Act.* 3. 8. repent & be baptized, so that repentance must go before baptism, and the call before repentance, as in *Mark* 1. 17. *I came not to call the righteous, but sinners to repentance*, which is the key of the Kingdome now taken from the people, that they enter not therein, and the preparation of the Gospel, both which light and darknesse is in that of *John*, and Christ saying, *Repent*, there is the darkness, for the Kingdome of heaven is at hand.

2. Let us see if the Vine flourish, where it seems that the church shall have under Christ the oversight of the world, and the government thereof as under *Moses*, the flourishing whereof is the true and right administration of Justice.

3. Where the tender grapes appear, the word *ΥΙΝΟΣ* signifies a tender grape, that is, a grape that hath lost his flower, that is, a poor soul that hath lost his own glory by the Law, whose flower is fallen from him, on whom Christ cast his eyes, *Ez.* 7.

4. If the Pomgranats have sent out their buds, that is, the Apostles or men raised up of God to teach, as the Apostles did, the truth of Christ called the buds of them.

5. There will I give, saith Christ, my loves unto thee, so that ver. 11. was the churches call of Christ, ver. 12. Christs call of the church, who saith, that where the Pomgranats bud, there Christ will give his loves in the plural, and no where else or not before.

Ver. 13. The Mandrakes give a smell, I do not conceive that the Mandrakes here are those soporiferous herbs said to be like male and female, but some other pleasant herbs of which *Gen.* 30. 15. being of some choice nature, as seems by the word, by reason whereof, it is not easie to apply the sense of the spirit in this place: *Mr. Brigham* applies them to men newly ingrafted into the church, it may be the catechists are meant here, who are men not awake, and soporiferous field plants.

At our gates are all manner of pleasant fruits, the church hath three gates set out in the square form, of the new Jerusalem which had twelve gates, three at each side, which shewed that in all quarters of the world, the church should be of the same constitution, the three gates were belonging to the three-fold ministry, at each of which the Angell thereof stood, either to let in, or keep out.

1. The first whereof was the Teacher, and his gate, at which were old fruits, that is, repentance required with self deniall, &c.

2. Faith and obedience of the Gospel, which were the new fruits.

3. All these must be at the gates before entrance, which are said to be before Christ, that is for his glory and praise, who called them his redeemed ones, and delivered them by his power and vertue from Satan to God, and from darknesse to light with his Saints.

4. They are said to be laid up for him, the church receiving upon the effectual call of any, a profession made by them, to leave the world and himself, and to love Christ, and obey the Gospel, and to walk in all the commands thereof, as appears, 1 *Timoth.* 6. 12. which was rightly said to be laid up for Christ also.

Ver. 1. **O** That thou wert as my brother, that sucked the breasts of my mother! Christ is said not to be ashamed to call us brethren, Heb. 2. 11. wherefore it should seem the Church wisheth that Christ were conversant with her in the flesh, as before, and as those suck the breasts of her mother, though the Apostle saith that Christ is no more to be known after the flesh, 2 Cor. 6. 18. Malachi 3. 1.

2. When I should find thee without, that is not admitted to the church, which sheweth none is of the church untill admitted, all are found without the church at first.

3. This is altogether against Christs personall reign on earth, for if ever he should reign personally on earth, it were at this time of the churches reformation.

4. I would kisse thee, a ceremony performed in the church by the brethren only, and not as now among us men, kissing women, 2 Cor. 13. 12. Salute. ἀλλήλους, and so 1 Cor. 16. 20. 1 Thes. 5. 26. it is ἀδελφές, not ἀδελφάς, thus Judas saluted Christ, Abshalon all the people, Abner killed Hazeael, nor do we read of any mans kissing woman, but Isaac his wife Rebecca.

But because some have of late been about to revive the holy kisse in their churches, note that the manner in the Primitive church was this, that when the churches met together in one place, on the receiving of the Sacraments, or the like, the brethren of the Evangelists Society kissed, all the brethren of the Pastors and Teachers, to witness their inward love and affection to them, upon their departure each from other.

Object. This is not the custome of our country.

Resp. The word saith, that Believers must not be conformed to this evil world, but be changed in the renewing of their mind, so that no custom but that of the word is to be practised by men in and of the Church.

5. Yet I should not be despised.

1. In thy eyes,

2. In the Saints eyes.

1. Doing that women use not to do
2. Doing that the Saints use not to do, that is, kisse those that are without, men that are not members of the church, a thing which ought not to be done.

3. The world did they know Christ, would not despise the church, for kissing Christ.

4. It shews how Christ, though he be not of the world, yet were he, what esteem he would give him.

5. And thence what esteem the Saints that are in the world shall have of the church, if that Christ appear to be in them.

2. Ver. 2. I would lead thee and bring thee into my mothers house, which is the church, being indeed the house of her mother, that is, the first church constituted by the Apostles; so that those which think of a new church way, not known in the word, are but in a dream.

1. Thou shouldst teach me, in which it shews the desire it had above all of Christ, teaching, who taught as one having authority.

3. I would cause thee to drink of spiced wine, the church would indeavour to acquaint Christ with that comfort, they themselves came to find, and know to be in that salvation they found within themselves to have received from him.

4. And the juice of the Pomgranar, that is, the sweetness and comfort of the works, writings, and sufferings of the Apostles.

Ver. 3. His left hand should be under my head, and his right hand should embrace me.

Ver. 4. I charge you, &c. in which two verses, as in the former periods, the church shuts up this part also.

The

The eighth generall part. Cap. 8. Ver. 7.

Ver. 7. Who is this cometh up from the wilderness.

As I was now writing these words, I find Mr. *Brightman* to hint hereon, that on this coming up out of the wilderness, and in the other places of this book, is meant the restoration of the church, whose words I thought good to insert, to take away the reproach that some may cast upon the ground, and way, I have here laid down, and used in the expounding this book, as of novelty, fancy, &c. as silly men are wont to do.

Hæc enim sciscitandi forma semel atq; iterum novam originem Ecclesia ejusque indicia habebimus.

And by who is this, *cujus nominis est hæc gens quæ ascendit in d. deserto.*

1. When rather I understand it thus, that the church having been in the wilderness, and the state of the Law government lost above 1200. years, & the form wherof being unknown to the world, on Gods discovery of it men stand amazed, and cry out, *who is this.*

2. This is clearly proved, in that the body of the Song contains a discovery of the estates, and of Christ their King, as of things hidden and unknown.

3. By the wilderness is meant the state of the world, opposed to the garden or church of God, which God in the Revelation calls the Antichristian estate, *Rev. 12. 6.* where the woman the church is driven into the wilderness, or world estate. Antichrist baptism and church being no better then the rest of the unbaptized world.

4. Out of this world of the Antichristian estate shall the Gentile church first ascend, & the Jews church estate ascends out of the *Mahometan* world estate, being *Gog & Magog.*

5. The word signifies to ascend, as alluding to the 37 *Ezek. 1. 12.* when God brings the Jews out of their graves, and bone, and flesh, and skin, and breath, by the ministry, in the four winds come on them and restore them.

6. God here understands not any particular Nations or Churches, nor is it warrantable to apply them so, the Scripture of the Old Testament, comprehending all under the two generall realms of the Jews and Gentiles, it is true Prophecy speaks of the states of the world in particular, as the four Empires, and the ten Kingdomes, and their periods, but for the Church in Prophecy, the spirits purpose is after the call of the Jews & Gentiles, before which they were two, but after speaks of them as one, & for that that of *Paul*, and *Johns* writing of particular Churches, and naming them warrants, not us; where that particular is not spoken of but generall only, ver. 8. of this chap. hath the signification of some high matter, of which I shall say something when I come to speak thereof.

8. *Leaning on her beloved*, that is, depending on the strength, help, and power of Christ, to bring her thence against the power of her opposers.

8. *I raised thee up under the apple tree*; by the apple tree is meant Christ; *Cant. 2. 3.* the apple tree among the trees, Christ among other Kings, is as the apple tree among the fruitlesse trees of the wood.

2. *Under it*, that is, Christ coming to take a people to himself in the way of the old Covenant nationally, the Jew grows jealous, that God hath put him avay, and taken another people to himself, to witte, which raiseth them up; *Deut. 32. 21. Rom. 10. 19. Luke 15. 28. 29.*

3. By *I raised thee up*; is meant Christ raised her up, who speaks here, and the word is, *I made thee to be raised up.*

4. The word for *leaning on*, may be read *sticks* unto, or joyned unto her beloved, to shew that the people sticking to, or joyned to Christ at the churches coming up from the desert, were not known to the world.

9. Then

9. There thy mother brought thee forth in the old Covenant.
 10. There (again) thy mother brought thee forth in the New Covenant.
 11. She that bare thee which was the first Church, owned by Jesus Christ now, that this concerned the Jewvs Church is clear; for as yet none but the Jews have enjoyed both *Covenants*.

Verse 6. *Set me as a seal upon thy heart*, they are the words of Christ to the Church after he had raised her up, signifying that he desired nothing of her for all he had done for her, but her love.

12. That he should be the seal of her heart, whence she should let nothing go without his leave to any, nor to worship, love, or fear any besides himself, all being to be shut up to him, and for him.

3. *Set me as a seal upon thy seed*, our translation reads on thy arm, by the seal here I understand Baptisme, which all the seed of the Church were to be sealed with; that is set apart from others to Jesus Christ; which time stare and work is foretold by *John*, *Revel* 7:2. where the Man that God authorizeth in his name to constitute the church, is said to be an angel having the seal of God, who sealed the Jews tribes; *verse* 4. to the 8.

Note. The Reasons why Christ requires the Church thus to set him as a seal on her heart, and on her children, are set down in that that remains of this *verse*, and in the seventh *verse*.

Reason 1. Love is strong as death, as death overcomes all men, so love overcomes all things in man, crucifies and subdueth all things to Jesus Christ.

Reason 2. Or thus, as if Christ should say, my love to thee made me dye for thee, and now, if thou shouldst not love me, and set me as a seal upon thy heart, it would prove again as strong as death was to me, when I dyed.

Reason 3. Jealousie is as the grave for cruelty. God is set forth to be a jealous God over the Jews in the first Covenant, Christ in the second; but Christs jealousie is of the heart, that the Church loves not so singly, cordially, spiritually, the Lord her husband as she ought.

Which as the grave, he would devour all that in heart adulterated the Covenant, or Marriage-bed of Christ.

Reason 4. The coles thereof, are the coles that the fire *Jah* hath kindled, here some only use the word *Jah* as a Hebraisme to set forth the greatness or vehemency of the flame of it, but I rather do thus understand them; the coles of this jealousie are kindled by the fire or heat of zeal that is from *Jah* or *Jeboah* my God-head, to whom all is due, and with whom none is to be Corival.

Verse 5. *Many waters cannot quench love*, in which Christ would again mitigate the expression used before, in which his love as jealousie was as fire, or a flame, coles, to consume, a consuming fire, & now shews that many or much waters cannot quench his love, and whereas the Apostle saith, *love covereth a multitude of sins*, so in like water here, though it abound in the Saints, yet it cannot quench the flame of Gods love, nor can the floods, that is, some exceeding gluts of sin on some temptations, they neither can drown it, but love will exceed them, and be above them.

6. If a man would give all the substance of his house, with a lover, it would be utterly despised, Christ applies most sweetly in these words, to shew the effects of a faithful woman loving her husband, saying if a man would, intice her to adulterate her husbands bed, and to offer to give her the substance of his house, she would in despising, despise it that is exceeding, contemn him and them, now saith Christ, if a woman will do this for her husband that loves him, how canst thou say thou lovest me, and

not do the like, have not I deserved more of thee then any man of any woman. Our ordinary Translation to me seems strange, I know no right sense can be given of it, which saith, if a man would give all the substance of his house for love; it would utterly be despised.

- 1. As if the Church could not obtaine Christs love, or as if she were to buy it, and
- 2. As if Christ could not, or had not purchased the Churches love.

But if ye take the words as I have read them before,

- 1. Ye have **וְיָמָא** a man offering then **בְּחֻמָּהּ** with a lover in the feminine, with a woman loving her husband, it would be despised, which shew that the contempt is laid to be of the woman tempted by any to folly against her husband, that the loveth.

I shall last of all, read yet one Part: 9. Cap. 8. Ver. 8. *We have a little sister; and she hath no breasts.*

Note. By the little sister cannot be meant the Gentiles, for they are called **אֲחֵי** Brothers. 1. They are called before the Jews, and the Jews have their Call and Ministry from the Gentiles at their Restauration.

- 2. The Jews Church will be small in compare of the Gentiles.

3. Hence I suppose that by the little sister is meant part of the Jewish Nation, which being dispersed in the most remote parts of the earth, some after the call of the body of the Nation are not called, nor have no means thereunto implied in this, the hath no breasts.

- 4. Christ here with the Jews calls them his sister, with the Gentiles Churches.

5. What shal we do for our sister, she willingly would be doing for, and not talking of her only; and is the same in effect as is expressed. Cap. 7. n. 12.

6. She hath no breasts or true and lawfull Ministry, which cannot be the Jews speaking of the Gentiles who had Ministry before them, nor do I think it to be the Gentiles speaking of the Jews, but the Jews speaking of some of their own Tribes. It may be *Dan* not mentioned at the first sealing; Rev. 7. but after to be called last of all.

7. In the day the word shall be made to be spoken to her, and doth signify the usefulness of the word; at the time God hath appointed for her calling, though before she opposed the word, and did not obey the call as the rest had done.

Verse 9. 1. *If she be a wall let us build on her a silver Tower;* the words are the words of Christ, in answer to the Churches question before.

2. If she be a door, we will inclose her with boards of Cedar.

Ver. 10. *I am a wall;* the holy City or new Jerusalem is set out by its walls, and gates of, which here the Jews church saith, that she is a wall, the word comes from **חָיִל** Joyer, she and the Gentiles joyed by the corner stone Christ, now into one frame of building.

2. *Her breasts are as Towers,* being abundant in knowledge; and in the wisdom of the Gospell, in which she was exalted very high.

3. Then saith she, was I in his eyes; that is, Christs, as one that found favour, being beloved and esteemed of him.

Part 10. Cap. 8. Ver. 11. *There was a Vineyard to Solomon;* with the Lord of the multitudes, that is, the

- 1. There was a Vineyard to *Solomon*, with the Lord of the multitudes, that is, the Nationall Church under the Rule of *Moses*, was Nationall with that of the world, called *Satans*, the Lord of the multitude.
- 2. He let forth this Vineyard to keepers, that is, to the Judges of the Cities.
- 3. Every man brought with his fruit, that is, his own obedience of the Law a tree.

and silverlings, that is, the grace of the Gospell which is in Christ to be justified, or he could not be accepted in himself.

Ver. 12. The Vineyards that are to me (saith Christ) are mine, which is the Church that are under the Gospell.

1. They are said to be before Christ in Christs presence, he himself watcheth them, he wales in the midst of the seven golden candlesticks. *Rev. 1. 13.* and is alway vvith them, and among them, and in them, being another way provided for them that of *Solomon*, and receives all the fruit of it himself.

2. He shews *Solomons Vineyard* was divided in the fruit of it 1000. *Solomon* had, and 100. the keepers for keeping the fruit.

Note. This is a key to this book, and shews, that the Vineyard sometimes is to be understood by the Nationall, sometime by the Gospell Church.

Ver. 13. Thou that dwellest in the gardens, the companions hearken unto thy voice.

This friends is a wonder, in which the fall and cessation of the false Ministers and Ministry is foretold.

1. The companions are such as by their own authority set up Churches, and use the authority, power, and word of Christ without his leave.

2. These a long time oppose the truth, and true way of Christ, and at last are by the grace of God perswaded to obedience, deny their way, see their folly and evill committed against the Gospell.

3. The Church which had heard it, cries, *cause me to hear it*, which shews none can hear it, but those are made to hear.

Conclusion. Ver. 14.

1. *Fly O my beloved, or hasten O my beloved*, the fulfilling of these things in us, the Jews and Gentiles, make us one in thee, and in thy faith, according to thy word.

2. Assimilate thy self to the *Tzebi*, O take on thee the nature of poore man, as thou hast said, O thou that art the glory of the Father, as God, and of man, as man.

3. Or be thou in thy celerity, as the young hart hunted on the mountains, so hasten thy coming unto us, in which the ingeminates her desires to Christ.

4. *Come unto us upon the mountains of spices.*

1. He came filled with the Godhead, anoynted with the spirit, possessed with all authority of the Father, for to be King, Priest, and Prophet to his people.

2. He had all power in heaven and earth, to do when he would, give what, and take what he would of life for man.

3. As man he was in all things tempted like unto us, and therefore knew how to pierce those that came to God by him.

Note. On these, and the other Mountains of God and grace did he come, as the church desired him to come, that coming they might not find any emptinesse in him, for whom their souls longed, and in vvhom all fullnesse is to dwell.

Who came from the Mountains of Spices, that are in God, into the gardens of Spices that are in the church, or Saints of Gods election.

The things that are predicted in this propheticall Song, I verily believe vwill most certainly in their appointed time be accomplished, of vvhich vvith the Prophet *David*, and the Apostle *Paul*, in their time, I cannot but to the Generation present speak these things: for I believe, and therefore speak, that the praise of God, this glory and wisdom of Jesus Christ may be seen and admired of us, and that vve occasion not our ruine by crossing his purposes, but use the means, and vvalk in the vvay appointed for

